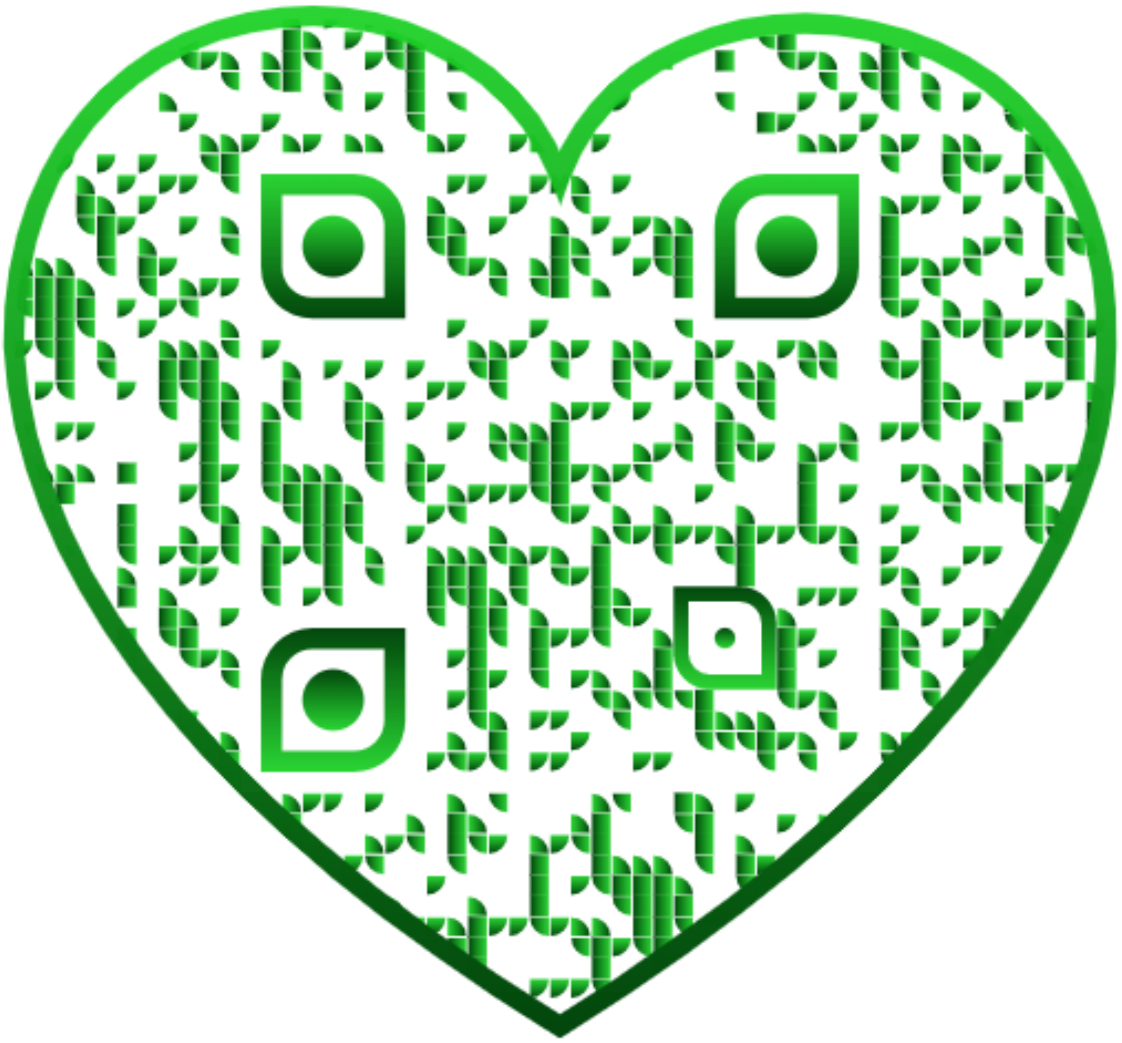
OPENING TO THE INFINITE

STEPHAN A. SCHWARTZ



The Art and Science of Nonlocal Awareness

Stephan A. Schwartz

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Introduction

On Monday afternoon, the 3rd of November 2003, after being taught the basic skills, 64 men and women who had taken a two day college seminar on Remote Viewing were asked to, "Describe the location of Saddam Hussein at the time of his capture or discovery by U.S. or coalition forces."[1] Only accurate precognitive Remote Viewing could provide the answer. Forty-seven of them agreed to try.

After being collected the students' data was analyzed, and two categories of impressions were given particular consideration: 1) points of consensus concerning the physical location; and, 2) what are called low *a priori* observations (things which are unlikely to be predictable, such as details about Hussein's appearance on the day of his capture).[2]

This consensus analysis technique is roughly analogous to the one used by police detectives and journalists when they attempt to reconstruct an event based on eyewitness observations. Each person provides independent data. Not everyone will see every aspect, and not everything they say will be correct, however sincerely well-meant. But, by comparing the individual sense-impression patterns, and the knowingness that develops during the sessions, you will see certain patterns emerge, and you will notice observations that stand out because of their unusual nature. Through the use of this consensus approach a reasonable approximation of what actually occurred can be constructed. The Remote Viewing data are used in the same way, even though it may be describing an event that lies in the future, which has not yet occurred.

The men and women who provided the sense-impressions were mostly new to Remote Viewing. They were middle-aged, and largely professional. Amongst the men there were a smattering of retired and active duty military personnel, mostly from special forces units, or the intelligence world The

observations of the men did not differ significantly from those of the women, many of whom were health practitioners or long-time intuition self-empowerment teachers, or students.

The session was a genuine experiment. The protocol was double-blind – neither I, the viewers, nor anyone else in the U.S. knew the answer to the challenge.

The data produced by the seminar students were photocopied and distributed to several people, and the originals were turned over to an independent third party—in the instant, Herk Stokeley, Director of Atlantic University—who placed the session documents in an envelope. This he sealed in front of a notary, who affixed her seal across the envelope's flap. It was then placed in a vault. Thus, the data were impervious to charges of fraud because an unimpeachable chain of chronology had been established.

Collectively, from the data, later that day, I worked out an analysis. But at the time I thought it was likely that none of this would ever be testable. Personally, with the kind of money he had available, I assumed Hussein had bribed his way into another Arab country, and was biding his time in a safe house until he could mount an insurrection and return.

On 7 December, just over a month after the Remote Viewing session, it was announced by the Pentagon that a special "covert commando force to hunt Saddam Hussein" had been established. "Capturing Saddam Hussein or killing him would be very important," Defense Secretary Donald H. Rumsfeld said during a speech in Washington at that same time. "So we do need to catch him, and I think we will."[3]

A little over a week later, on Friday, 12 December CNN reported, "Six hundred soldiers from the Raider Brigade prepared to move on two locations. They included cavalry engineers, artillery, aviation, and special operations forces."[4] What is notable in terms of the Remote Viewing information is that "Even with reliable information" provided by an

informant, "U.S. forces initially failed to grab Saddam in raids on two targets."[5]

The following day, the 13th, U.S. troops completed their mission.
Compare the Remote Viewers' consensual description with an account of Hussein's discovery and capture compiled from reports by CNN, *The Washington Post, The Associated Press,* and *The New York Times,* and *The Virginian Pilot* of Tuesday, 16 December, more than month after the Remote Viewing session had occurred.

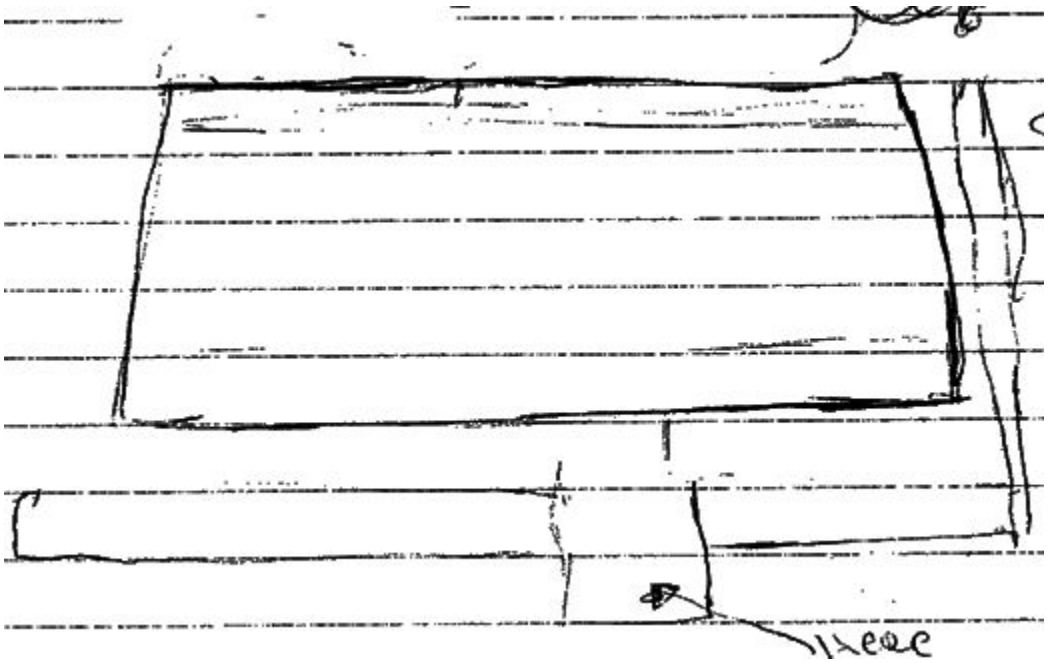
Remote Viewing: Saddam Hussein will be beneath an ordinary looking house on the outskirts of a small village near the city of Tikrit. The house will be part of a small compound that is bordered on one side by a dirt road and, on the other, by a nearby river. Two large palm trees will mark the ends of the house.

One of the drawings made describing the house where Saddam Hussein would be captured.

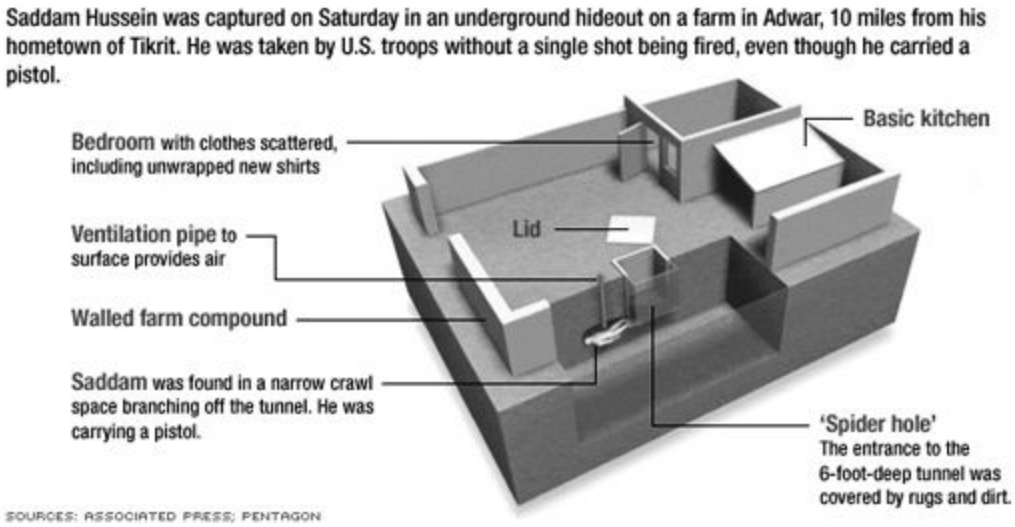
A picture of the house where Hussein was found.

On 16 December, CNN reported: "Saddam was found near the village of Adwar in the Tikrit area in a small compound…a river runs nearby, and a road is in front of the compound."

Remote Viewing: Saddam Hussein will be found crouching in a subterranean room or cave that is reached by a tunnel.



A drawingmade during the November session. Note upper building, air shaft on right, and "spider" hole with Saddam Hussein crouched within. The parallel lines are the lining of the schoolbook paper on which this impression was drawn.


Saddam Hussein was captured on Saturday in an underground hideout on a farm in Adwar, 10 miles from his hometown of Tikrit. He was taken by U.S. troops without a single shot being fired, even though he carried a pistol.
Bedroom with clothes scattered, including unwrapped new shirts
Basic kitchen
Lid
Ventilation pipe to surface provides air
Walled farm compound
Saddam was found in a narrow crawl space branching off the tunnel. He was carrying a pistol.
'Spider hole'
The entrance to the 6-foot-deep tunnel was covered by rugs and dirt.
SOURCES: ASSOCIATED PRESS; PENTAGON

Schematic of Hussein's spider hole hiding place.

Remote Viewing: Hussein himself will look like a homeless person, with dirty rough clothing, long ratty hair, and a substantial and equally ratty salt and pepper beard.

Saddam Hussein as he appeared moments after being pulled from his hiding place.

Remote Viewing: He will have only two or three supporters with him at the time of his discovery.

The New York Times of 16 December 2003 reported: "Troops took two other unidentified Iraqis affiliated with Saddam into custody."

Remote Viewing: He will have a gun with him.

The Virginia-Pilot of 16 December reported: "Saddam was armed with a pistol..."

Remote Viewing: He will have a quantity of money with him.

The box of money—$750,000.

CNN reporting on 15 December: "Soldiers also recovered… $750,000 in $100 denominations…"

Remote Viewing: He will be defiant but will not put up any resistance; in fact, he will be tired, and dispirited.

At a news briefing, on 16 December in Baghdad, Lieutenant General Ricardo Sanchez commander of U.S. forces said, "He was a tired man, and also a man resigned to his fate."

The Remote Viewing which had depicted all these events accurately was just an experiment. We had no access to military forces on the ground, and, without those, there was no way to operationalize such information. People often forget that Remote Viewing is just a piece of a complex puzzle, not some magic bullet that alone solves the problem. However, it is hard to resist the conclusion that had we been able to get this data to someone in the command structure who was prepared to act on it, it might have been quite useful.

It was exactly this sort of viewing which once made up much of the work of the Stargate program at Ft, Meade, Maryland, and at SRI in Palo Alto, California. At the same time my own lab, Mobius, in Los Angeles, was using Remote Viewing to locate and describe buried or underwater archaeological sites, and to solve crimes, the Stargate/SRI effort was doing classified work for the American intelligence community. Since these programs have been exhaustively described by Russell Targ, Hal Puthoff, Ingo Swann, Paul Smith, Skip Atwater, and Lyn Buchanan I will note only a couple of things which seem particularly apposite here. In the case of Mobius' research which, as a matter of policy, was always unclassified, success or failure is easy to ascertain. The location of major finds like Cleopatra's palace, or the brig *Leander* were easily proven. Intelligence work, being classified, is much harder to pin down. But, for all the cloak of secrecy bits do leak out, and three such bits will make the case for the whole.

Major General Edmund R. Thompson was U.S. Army Assistant Chief of Staff for Intelligence from 1977-1981. From there he went on to become Deputy Director for Management and Operations for the Defense Intelligence Agency from 1982-84. In both positions he was in a position to know exactly what was going on concerning the military side of Remote Viewing. One of his few public comments on the subject makes the point: "I never liked to get into debates with the skeptics, because if you didn't believe that Remote Viewing was real, you hadn't done your homework."[6]

One of the best known viewers from the Stargate/SRI program about which General Thompson was speaking, was Joe McMoneagle, who participated

in a variety of military Remote Viewing efforts. At the time Joe, like most of the Stargate viewers, was a serving Army officer.

The manner by which the military acknowledges unusually outstanding work is through an official decoration. But an award for being good at Remote Viewing is far from usual. Even more impressive is the decoration Joe received. He has the distinction of having been awarded the Legion of Merit – for his work as a Remote Viewer! The LoM is the next to highest award the Army can offer to a service person during peacetime. His citation says quite a bit, and hints at much more:

Joe McMoneagle

"While with his command, he used his talents and expertise in the execution of more than 200 missions, addressing over 150 essential elements of information. These EEI contained critical intelligence reported at the highest echelons of our military and government, including such national level agencies as the Joint Chief's of Staff, DIA, NSA, CIA, DEA, and the

Secret Service, producing crucial and vital intelligence unavailable from any other source."[7]

The third and final bit is an unscripted comment made by no less a figure than President Jimmy Carter. Asked by a reporter what was the most unusual thing he saw while President, Carter is on record as describing how Remote Viewing was used to locate a downed aircraft.[8]

In 1995 the United States Congress commissioned the American Institutes for Research (AIR), a Washington, D.C. based not-for-profit think tank with a long history of work in human performance and close government ties, to assess the reality of Remote Viewing in research the U.S. government had previously funded.

To make the assessment, AIR selected nationally recognized statistics professor Jessica Utts of the University of California - Davis, and well-known skeptic Professor Ray Hyman, a psychologist on the faculty of the University of Oregon and a fellow of the Committee for the Scientific Investigation of Claims of the Paranormal. Both had previously written on Nonlocal Perception and were notably sophisticated in the issues involved. Utts had already addressed the question the Congress was asking in a 1991 paper published in the journal *Statistical Science*.[9]

Jessica Utts

Hyman and Utts were each asked by AIR to produce an independent report by a fixed date. Utts complied, and submitted her report by the deadline. Hyman did not. As a result he was able to see her report before writing his own, and the approach he chose to take, when he did write, was largely a commentary on her analysis. To compensate for this inequity, AIR allowed Utts to write a response that was incorporated into the final document submitted to the Congress. It is in this unplanned form of exchange that the essence of the two positions is revealed.

Utts' initial statement is remarkable for its clarity. She says:

"Using the standards applied to any other area of science, it is concluded that psychic functioning has been well established. The statistical results of the studies examined are far beyond what is expected by chance. Arguments that these results could be due to methodological flaws in the experiments are soundly refuted. Effects of similar magnitude have been replicated at a number of laboratories across the world. Such consistency cannot be readily explained by claims of flaws or fraud.

"The magnitude of psychic functioning exhibited appears to be in the range between what social scientists call a small and medium effect. That means that it is reliable enough to be replicated in properly conducted experiments, with sufficient trials to achieve the long-run statistical results needed for replicability."[10]

Hyman responding to Utts' report wrote:

"I want to state that we agree on many… points. We both agree that the experiments (being assessed) were free of the methodological weaknesses that plagued the early... research. We also agree that the… experiments appear to be free of the more obvious and better known flaws that can invalidate the results of parapsychological investigations. We agree that the effect sizes reported… are too large and consistent to be dismissed as statistical flukes."[11]

This is important because what Hyman, one of the more intelligent skeptical critics of Nonlocal Perception research is admitting, is that the way in which the kinds of laboratory experiments described in this book are conducted, and the way in which they are analyzed, is no longer a matter for dispute. Remote Viewing cannot be explained away as some artifact resulting from how the data were collected, or evaluated. To anyone who has actually experienced Remote Viewing this is gilding the lily of the obvious, but science requires it, and the argument needs to be settled at this

level. However, part of the difficulty in this debate is that the skeptics' positions change.

Here is Professor Hyman, in July 2002, almost five years later, speaking to a reporter from the *Austin American Statesman*, who was unlikely to know that a government white paper like the AIR report even existed. Hyman said:

"The issue is, what kind of evidence do they have? I didn't see any science at all, any evidence they got anything right other than pure guesswork." Even if Remote Viewing worked, Hyman said, it would be too erratic to rely on. "People who believe it admit that only 15 percent of what Remote Viewers tell you is true, which means 85 percent is wrong," he said, although where this statistic came from he did not mention, and it directly contradicts the published research, about which he knew, as well as his statement in the AIR report.

He concluded, "You don't know which is which, so it's of no practical use." If Remote Viewing could be proved, "It would overturn almost everything we know in science."[12]

Not all skeptics are like this.

Daryl Bem

In 1994, Cornell psychology professor Daryl Bem had a dinner conversation with fellow faculty member, Carl Sagan, perhaps the best known of all the scientific skeptics.[13] As the two men talked, Sagan repeated the skeptics' old saw about there being no replicable findings in parapsychology. Bem asked whether Sagan had taken the time to actually look at the contemporary research findings and, when he admitted he had not, Bem suggested he do so before continuing to make such an assertion. Sagan promised he would, and asked Bem to send him a copy of a research paper Bem had recently completed with Charles Honorton, Director of the Psychophysical Laboratory in Princeton, New Jersey, which Bem did shortly afterwards.

Its subject was a massive meta-analysis of another form of Remote Viewing, a kind of older first cousin called Ganzfeld. It is an approach that

has largely faded from use in the U.S., although it is frequently used in Europe. In this protocol the viewer is put in a state of partial sensory deprivation. Ping-pong balls are cut in half and placed over the viewer's eyes while red light floods the room. Viewers also wear headphones playing random noise. For obvious reasons the sense impressions from these sessions are all given as word descriptions, with no drawings.

The paper made an impact, and Sagan called Bem and asked him to present the data and argument to Sagan's senior seminar on "Critical Thinking." Bem did this a short while later. As Bem said when I talked with him about it, the next he heard of their discussion was this statement which appeared in Sagan's last book:

"… there are three claims in the ESP field which, in my opinion, deserve serious study: (1) that by thought alone humans can (barely) affect random number generators in computers; (2) that people under mild sensory deprivation can receive thoughts or images projected at them; and (3) that young children sometimes report the details of a previous life, which upon checking turn out to be accurate and which they could not have known about in any other way than reincarnation."[14]

Just how great a shift Sagan made can be seen when one compares these final words with the position he had espoused 20 years earlier.

"[The brain's] workings - what we sometimes call mind - are a consequence of its anatomy and physiology, and nothing more."[15]

Following your intuition is an abstraction. How do you know it really was intuition that made the difference? Breaking a cinder block with your hand is not an abstraction. You can either do that, or you cannot. In exactly the same way, doing a successful Remote Viewing is not an abstraction. Success demonstrates under controlled conditions some aspect of life exists that is unrestricted by space-time. There is an almost universal sense of connection with some larger wholeness. Therefore, learning the techniques

of Remote Viewing, like learning any martial art, bestows on its practitioners a justifiable sense of self-empowerment.

Most people can successfully Remote View often enough that making the effort to do it is deemed worthwhile. No leap of faith is required. Like a martial art or playing a musical instrument, it is a learnable skill. As with those skills, excellence is comprised of two parts: the innate measure of one's talent; and the full potential performance attainable only through practice. Since the first experience is often notably fine, and exciting, one's initial attempt is usually rewarding. It is this reality, this ability to have a satisfying personal experience that can be proved, that fuels the fast growing community of Remote Viewing practitioners.

Chapter I
Language

There are a few potentially unfamiliar terms used here, even though I have tried to make the research accessible without knowing a special language.

Over the course of history many words have been used to describe the nonlocal awareness experiences which are common to all cultures at all times, and in all places. But, beginning in the 19th century when this area of human performance began to be studied by modern science researchers used words like:

telepathy (mind-to-mind communications),

clairvoyance (a sense of knowing),

clairaudience (an awareness that is principally auditory), and

clairsentience (the ability to perceive sense stimuli not actually present) to describe the experiences people reported.[16]

Generically, for decades it was all collectively known as ESP, the psychic, or just *psi.* You still see these words in the popular media, although less and less in science. Most of the members of The Parapsychological Association, an Affiliate of the American Association for the Advancement of Science, which specializes in studying this area of human performance rarely use them today and most, I think, would agree there are really only two kinds of phenomena:

Anomalous Perception (AP_1) – embodies all the sense impressions previously broken down into the sub-categories I have already mentioned, as well as the sense of knowingness that is the hallmark of nonlocal awareness.

Anomalous Perturbation (AP_2) — consciousness in some way directly affecting physical reality, which subsumes what used to be called **telekinesis**, or **psychokinesis.**

Under the umbrella of Anomalous Perception, which is sometimes called Anomalous Cognition or Anomalous Perception, are to be found the Remote Viewing protocols.

Remote Viewing (RV) — embodies all the sense impressions previously broken down into the sub-categories I have already mentioned, as well as the sense of knowingness that is the hallmark of nonlocal awareness.

Precognition— The word literally means preceding knowing, but in this context means knowing something about the future.

I consider all of these terms, however, to be flawed to one degree or another. For one thing there is nothing anomalous about these human abilities. Half a century of research strongly supports the idea that they are part of being a normally functioning living organism. Most of these earlier terms were devised at a time when researchers were still working with a kind of extended electromagnetic explanatory model, in which there are senders, receivers, and signals.

Telepathy – mind-to-mind communication is one such term. Reduced to its essence the concept was people were like walkie-talkies. It was all very mysterious how the brain could possibly generate a signal that could go anywhere in the world to find a single target brain and, in fact, as this book will explain, it is very unlikely this explanation is correct. It is something like the medical theory of humors. For one thing what electromagnetic signal could possibly be generated by the human brain that could reach out

across any distance, however great, to send a message; and how would it find that one brain amongst billions that belonged to the receiver?

Words like precognition, show another flaw. They presume time is an arrow, moving in only one direction. They also imply that the future is a fixed thing that can be known with certitude. Again, the research does not support this. Instead, this aspect of human functioning, this part of the self that is involved with tasks such as Remote Viewing, seems to exist outside space-time. What we think of as precognition seems much more likely to be nonlocal awareness of probabilities not yet actualized by the final acts of intention that bring them into what we think of as "reality."

The viewer and the questioner hold a shared intention and this is what leads to the selection of the answer, a kind of "snapshot" of the highest probability. The future is not fixed, however, predestined in religious terms. Viewers are experiencing probabilities.

There is a small amount of research suggesting that it is slightly harder to see the future than a real-time target. In 1986-87 psychologist Charles Tart looked at all forced-choice Nonlocal Perception experiments done to that date, using a variety of protocols, and reported that "precognition does not work as well as present-time ESP."[17] A second analysis of Charley's analysis challenged this conclusion, but the concept Charley was considering seems valid to me. The further out one goes the more acts of intention are committed, and the probability of a given outcome changes. It also seems to be dependent on how many people are involved, and how emotionally stimulated they are. (I will cover much more on this in Chapter VII.)

Nonlocal Awareness — This has become my term of choice. I prefer it because it describes most clearly the actual experience of connection to a greater whole, and of being in a "timeless time" that is so universally reported, whether the experience is a moment of creative breakthrough, a religious epiphany, or a Remote Viewing session. The words nonlocal awareness imply that this is a quantum phenomenon, perhaps a form of

entanglement. This may be the case but, I want to be clear, this has not yet been proven.

I distinguish between nonlocal awareness, which is the experience an individual has, and **Nonlocal Consciousness**, which is the collective awareness of everything. To distinguish the two kinds of phenomena observed for me the terms that work best are **Nonlocal Perception** and **Nonlocal Perturbation.**

Numinous/Numinosity — Intentioned awareness makes something numinous. This increases with the number of individual acts of such awareness, and is augmented if the individual experiences occur in a heightened emotional state (whether it is positive or negative), with more intense emotion producing more augmentation. This is what gives something, anything, numinosity. By intentioned awareness I mean the difference between looking and seeing. The term numinous, from which I derive numinosity, is based on the Latin word *numen*, and was coined in 1917 by the eminent German protestant philosopher and theologian Rudolf Otto (1869-1937).[18] There is an aspect of coherence in numinosity. (See Chapter VII for a more extensive discussion of this concept.)

Final bits — As a matter of style, to avoid undue repetition, I will sometimes use Anomalous Perception or remote perception in lieu of Remote Viewing. But I want to stress that in my view all of this has to do with allowing nonlocal awareness to surface in your consciousness. All of it, as I hope will be made clear, is normal. None of it has to do with demons, or evil spirits, or any of the endlessly repeated nonsense that fills our media and entertainment. As a normal functioning human being you have access to this aspect of the self that is outside space-time. *The purpose of this book is to provide you with a discipline that will allow you to access it when and should you wish to.*

Because Remote Viewing ability is shared by both men and women, I want this inclusionary image to always be present. For this reason, even though it is bad grammar, I will use “they” instead of following the “he” convention.

The term Remote Viewing was coined by Ingo Swann, professionally an artist but recognized also for his gifts in both Nonlocal Perception and Perturbation. In the early 1970's, when he came up with the term, he was working with two laser physicists, Harold Puthoff and Russell Targ, at their SRI laboratory in Menlo Park, California.

Originally, Remote Viewing meant the special set of protocols used in obtaining the impressions. Over time, however, the term has spread beyond the small academic parapsychology community. As this has happened it has evolved in its meaning, and now it is used for both the "knowing" and the sense impressions acquired, as well as the special protocols employed in obtaining them. Unless otherwise noted, this more comprehensive meaning is the way I will use it throughout this book.

Chapter II
Why Remote View?

The obvious questions to ask at the beginning are: Why should I take the time to learn this? What's the point? The answer one might offer, as you will see later, is that it has been used for practical applications such as locating archaeological sites, making money in the stock market, solving crimes, winning horse races, finding mineral resources, and assisting national security. But while this may be fascinating, the truth is many of us are never going to do any of these things, so this isn't really a good answer. Happily, this isn't what's important anyway. The discipline of Remote Viewing is worth developing because the skills you attain have the power to change your life in positive ways.

Think of Remote Viewing as a form of mental yoga or a martial art. Consistent with any martial art, learning the skills required earns a student not only specialized abilities but a deeper and greater confidence in one's own *beingness*.

Forget about the psychic, the occult, the supernatural, and all the mindset and emotional baggage that goes with those terms, and the world they conjure up. Think instead about learning how to do something as normal as seeing color, by discovering a part of yourself you might not have known even existed. And while describing something as mundane as a hidden teacup may not feel very powerful, research has shown that proving to yourself — to your own satisfaction, through your own powers — that part of you exists independent of the limitations of time and space is an exhilarating experience. It makes you look at yourself and the world differently.

Almost all viewers come to believe that in learning these skills they have made a connection to a greater whole of life. Its reality for them is not an

act of faith but an insight of direct knowledge, and this changes them.

Three of the most mysterious things a person can experience are spiritual ecstasy, the *Ahha!* moment of creative genius, and a verifiable "nonlocal awareness" event—what is often called the psychic. Let me propose what I think a growing body of interdisciplinary research, and millennia of ethnohistory, both suggest: These three enigmatic occurrences are, in fact, different manifestations of the same process, sometimes seen as spiritual, sometimes as merely strange.

Each is modulated by the intent of the practitioner and the context in which the experience is placed. A transcendentalist seeks a spiritual experience and has one appropriate to their personal psychology. A scientist seeks – and sometimes discovers — a fundamental insight into how the world works. A person practicing a discipline like Remote Viewing, seeks to describe a person, place, or event from which they are separated by reason of time or space. They get sense impressions and have a sense of *knowingness*just as if they were physically present. Sometimes these experiences come unbidden, and you have may have had one.

The epiphany of the genius, and the ecstasy of the transcendentalist are by intention life changing; the *how* of the process is not the focus. But in a Remote Viewing session, since the outcome is comparatively mundane, the process itself becomes more the focus of attention, something that can be studied and improved upon based on research and not speculation. And as far as we can tell, the ability to access nonlocal awareness, to open to that aspect of our consciousness that seems to operate outside the bounds of time and space, is spread through the population in a bell curve much like any other human skill such as learning music.

A few people at one end are so truly gifted they seem to master the task effortlessly, while a small group at the other end either cannot or will not give themselves permission to have the experience. The rest of us are bunched towards the middle and develop solid competence by nurturing our native ability through commitment and hard work. What makes Remote Viewing particularly interesting, the reason it has gone from an obscure

laboratory protocol to a social movement (a computer search will produce well over a million "hits") is that it gives an ordinary person a pathway through which they can experience this aspect of themselves, often from the very first attempt.

Remote Viewing is information acquisition; at its simplest, like doing a Google. As a metaphor for describing what goes on in Remote Viewing, think of each living being as a workstation on a network. Some computers are more powerful and complex, just as life organizes itself from one-celled organisms to high-order mammals. Our interactions with the network are taking place at many levels, written in different codes, from the physical to the subtle. By definition the ineffable portion of the continuum, like that part of the light spectrum beyond the range of our eyes, lies outside of the physicalist model. Increasingly, although still with some controversy, physicists are thinking of this linkage as a form of quantum entanglement, because the observed phenomenon so strongly suggests that this aspect of our consciousness is nonlocal.

Today, in fields as diverse as physics and medicine, the peer-reviewed literature that is science's benchmark is filling with papers on nonlocal mind, distant mental influence, and interactions between life-forms that do not involve standard models of reality. Taken one-by-one these studies may be impressive; but it is in the aggregate that they present their most compelling argument that materialism is no longer a fully adequate explanation of how our world works.

Some of the hallmarks of materialism relevant to nonlocal awareness and Remote Viewing are:

THE PHYSICALIST/MATERIALIST MODEL

1) The mind is solely the result of physiologic processes;

2) Each consciousness is a discreet entity;

3) No communication is possible except through the defined physiologic senses;

4) Consciousness dwells entirely within the time-space continuum.

In its place an interdependent perspective is emerging which challenges these assumptions. Some of its principal hallmarks are:

THE INTERDEPENDENT INTERCONNECTED CONSCIOUSNESS MODEL

1) Only certain aspects of the mind are the result of physiologic processes;

2) Consciousness is causal, and physical reality is its manifestation;

3) All consciousnesses, regardless of their physical manifestations, are part of a network of life which they both inform and influence and are informed and influenced by: there is a passage back and forth between the individual and the collective;

4) *Some aspects of consciousness are not limited by the time-space continuum.*

This new model, with its inclusion of the subtle nonlocal aspects of consciousness, is not just an intellectual curiosity. It proposes a much more empowered vision of what it means to be a human, one remarkably consistent with the great spiritual traditions of inner work.

To an experienced Remote Viewer who reads the autobiographies and biographies of history's creative geniuses or religious ecstatics, the connection between what these individuals have experienced and what a

viewer experiences is obvious. The context can be different, as can the level of intensity—Remote Viewing being a mild variant and religious ecstasy a profound and life-changing one—but the words of geniuses, mystics, and artists sound much like those of a viewer who has just successfully "hit the target."

In recounting their sessions viewers consistently report certain feelings and experiences. Psychiatrist and author, Judith Orloff, who began working with me as a viewer when she was still a medical resident put it this way after one of our first sessions: "It's funny, I can't exactly say I saw it, but I knew what that place looked like. I knew what colors were there… what it smelled like…where things were located… even what people were feeling. It all just fell into place as you asked me questions. It's hard sometimes to stop thinking but, when you do, it's like a fantasy, intense and gauzy at the same time."

Brahms described his moments of creative break-throughs this way:

"…in this exalted state I see clearly what is obscure in my ordinary moods; then I feel capable of drawing inspiration from above as Beethoven did…. Those vibrations assume the form of distinct mental images…. Straightaway the ideas flow in upon me… and not only do I see distinct themes in the mind's eye, but they are clothed in the right forms, harmonies, and orchestration. Measure by measure the finished product is revealed to me when I am in those rare inspired moods…"[19]

Mozart and Copland also seem to have had similar experiences.[20] In Mozart's case the connection was so clear and strong the pages of his compositions show few alterations, they look like finished transcriptions.

Remote Viewers say of their experiences: "I kind of space out," or "It's sort of like focusing my mind at some middle distance." They describe the moment itself by saying, "It came in a flash," or "It was like a hologram…. Images are all there... as if it were a hologram hanging in my mind." [21]

The French mathematician Jules Henri Poincaré told friends that on two occasions major breakthroughs seemed to come "from thin air."[22] Einstein said he "saw" relativity as he idled away time in a canoe after an illness.[23]

Darwin said that after years of collecting data, one day when he was relaxed and away from his workplace, "the key elements of evolution fell into place in an instant."[24]

Brahms said it this way: "I have to be in a semi-trance condition to get such results — a condition when the conscious mind is in temporary abeyance, and the subconscious is in control, for it is through the subconscious mind, which is part of the Omnipotence, that the inspiration comes."[25]

There are differences, of course, between the states. Two obvious ones are the context and the significance of the imagery. Remote Viewing is designed to elicit testable information, not the religious ecstatic's life transformation. A moment of genius falls somewhere between these two extremes. But all these experiences, regardless of their context, are defined by inflowing awareness, and a sense of connection with a greater whole.

To deal with this inpouring of illuminating comprehension, Arthur Koestler coined the term "holons."[26]

Hella Hammid, one of the great early viewers once said to me, "When it's best, I feel connected to some limitless source of information about the target. You could ask me anything."

Creative breakthroughs and nonlocal perception events both produce something discrete — a symphony, an equation, or the drawing of a bridge – and comparing these artifacts is quite revealing.

In the early years of Remote Viewing research we learned that one of the best strategies to "fix" the short-lived imagery that arose in the viewer's mind during the session was to ask them to make a simple drawing.[27] This

made it possible for them to easily reconnect with the target for additional sense impressions, even months later. When I compared these simple drawings made by viewers with the doodles made by scientists as they attempted to translate their own internal imagery into a formal expression, I was amazed to discover they looked much the same. And the scientists, to my surprise, were explicit in saying why they made these little "doodles": To make it possible for them, even after interruptions, to refocus. Viewers, we discovered early on, could use them for the same purpose. In both cases the drawings anchor the evanescent moment of connection in the conscious mind, whether it is a moment of genius or the description of a hidden target.

In accounts of religious ecstasy the same process is also reported, only in a more profound context; this time the quest is for spiritual rather than creative insight, or target information. The lives of St. John, St. Francis, and St. Teresa are filled with events that resonate with Brahms' observations, or the experiences of Remote Viewers. And the accounts of saints and ecstatics stress even more strongly a sense of connection with something greater than oneself. Of Beatrice of Ornacieu (H1309 CE) it was reported: "As we are accustomed to find in mystics who have many visions and other sensible communications with the unseen…."*[28]*

The Gospel of Mary Magdalene found in the Nag Hammadi Library is a collection of 13 codices made up of over 50 texts and is amongst the earliest Christian writings. Their emphasis provides insight into early Christian history and the place of Gnosticism, a word based on Greek roots. The Greeks distinguished two kinds of knowledge: rational propositional knowledge and direct knowledge obtained through sense experience and knowingness. They called this Gnosis, and its attributes are remarkably similar to the experiences of creative breakthroughs and Remote Viewing.

Mary said to Peter, "… I said to Him, 'Lord, how does he who sees the vision see it through the soul or through the spirit?'" The Savior answered and said; "He does not see through the soul nor through the spirit, but the mind which [is] between the two - that is [what] sees the vision… "*[29]*

Soul in this instance seems to represent that aspect of the self outside of space-time. This is the part that seems to be involved with illumination, out-of-body, and near-death experiences. Spirit in traditional Christian terms means the power of action of God.[30]

However the words are parsed, it is obvious that geniuses, religious ecstatics, near-death survivors and Remote Viewers are all struggling to find words to describe the same ineffable sense of connection.

One thing is certain: no one who has ever done a successful Remote Viewing denies the sense of empowerment the experience bestows.

These interactions may be how archetypes are formed, from thousands and thousands of individual personal reactions; how nations develop character, so that the arbitrary lines drawn on maps have meaning; how geniuses make the great leaps that change our lives; how spiritual adepts make the contact they experience as divine.

Chapter III
What is Remote Viewing?

What actually transpires when someone provides accurate data using Remote Viewing? No one knows for sure. However, at least part of the process must extend beyond the brain, or it wouldn't be possible.

I suggest to you that this may be the same part of the self that is being studied by those interested in the near-death experience (NDE). Dutch cardiologist Pim van Lommel, who was principal investigator on the longest running and largest prospective study of NDE survivors of cardiac arrest ever carried out reports that, "During the period of unconsciousness with flatline EEG patients may report the paradoxical occurrence of heightened lucid awareness, with cognitive functions, with emotions, with memories from early childhood, and sometimes with perception out and above their lifeless body."[31]

The hundreds of Nonlocal Perception studies, Therapeutic Intent (healing) studies, and all the NDE research supports the nonlocality of at least part of our consciousness. On top of this one must add the recent studies showing what is proposed as the quantum entanglement of large animal and insect populations, which exhibit coordinated actions across vast numbers — a colony of ants, a flight of birds, a school of fish — flashing in movement as one.

But it is hard for some to believe this because, as Van Lommel points out about NDEs, "A clear sensorium, enhanced mental functioning and complex perceptual processes during a period of apparent clinical death challenge the currently accepted concept that consciousness is exclusively produced and localized in the brain."[32]

Initial studies using electroencephalograms (EEG) while individuals were Remote Viewing proved unproductive. But, a team of neuroscientists headed by Mark Jung-Beeman and Edward Bowden of Northwestern University and John Kounios of Drexel University may have shed some light on this issue. They have been studying problem solving which requires what they call "insight."

While volunteers were doing specially designed mental tasks they were scanned by Magnetic Reson-ance Imaging (MRI). This research revealed that the creative moment of illumination, when the problem was solved, seems to occur in a region of the right hemisphere known as the anterior superior temporal gyrus.[33] It will be interesting to see if this same region of the brain plays a role in Remote Viewing.

"For thousands of years people have said that insight feels different from more straightforward problem solving," Jung-Beeman says. "We believe that this is the first research showing (the) distinct computational and neural mechanisms (that) lead to these breakthrough moments."[34]

This idea of monitoring the brain to try and catch epiphany moments traces back to a German researcher, Johannes Berger, who was following up on earlier work done by Richard Caton in 1875, when he applied electrodes to the head of his son Klaus.[35] Indeed, the entire effort to measure the brain's rhythmic electrical discharges, which culminated in the EEG we know today, was begun because of a nonlocal experience that occurred to Berger himself.

As a 19 year old participating in a military exercise in the German Army, Berger had an accident that could easily have been fatal. His older sister, with whom he was particularly close, felt he was in peril and told their father who sent a telegraph to Berger inquiring about his condition. It was the only time in his life his father ever sent such a communication.[36] This experience caused him to change from astronomy to psychiatry in order to train himself to seek what he assumed was a physical explanation for his nonlocal experience. He reasoned it must be electromagnetic in nature and, in 1924, while he was working in Jena, Germany, Berger made his first

measurements.[37] They unequivocally revealed the brain's electrical activity.

Although the brain might be bioelectrical, it did not necessarily follow that the nonlocal perception information exchange was electro-magnetic (EM). The question appeared to remain unanswered until 1959, when it was reported the U.S. Navy had carried out a telepathy experiment between the submerged nuclear attack submarine *Nautilus* and the shore.[38] Embedded in this story was an insight: the world's navies had known since the first decades of the 20th century that radio communication was impossible when a submarine was submerged. Broadcast radio frequencies do not penetrate seawater very deeply. Yet the experiment was supposed to have been successful. Clearly some other part of the EM spectrum had to be involved. But which part?

In Russia, Leningrad physiologist Leonid Leonidovich Vasiliev who, like Berger, had taken up the study of these human abilities also after an accident, which his mother had seen in detail in a dream,[39] learned about the *Nautilus* experiment probably from the KGB — which monitored American military science as avidly as the CIA sought information on what was going on behind the Iron Curtain — decided to find out. Vasiliev was a serious and respected scientist in the USSR, holding the rank of Academician. In the entire Soviet Union less than 100 individuals were entitled to this honorific.

He placed researchers and viewers first in metal cabinets, known as Faraday Cages, then in mine shafts and caves, some of these involving shielded spaces. He also explored the effects of distance. In spite of separations as great as 1,700 kilometers, neither distance nor shielding against ultra-short, short, or medium range electromagnetic wavelengths seemed to affect the quality of the nonlocal perception responses, which were significantly accurate.

He published this work in 1962 and, in 1971, while serving as the Special Assistant for Research and Analysis to the Chief of Naval Operations, I read a government translation of his reports, as well as a media account

describing the *Nautilus* experiment. I spent months trying to get a copy of the actual *Nautilus* report which, from his commentary, I didn't think Vasiliev had ever actually seen. Using first official Navy research channels, then other avenues in the intelligence community, I worked to ferret it out, and was surprised when I did not meet with success.

The trail of the popular reports was easier. Everything traced back to a French journalist named Massadie.[40]

As I followed these trails it became clear that Soviet belief America had undertaken formal government-funded studies in *psi* was what had stimulated them to begin their own government program. But the irony of this Cold War saga didn't stop there. As I continued to dig I discovered that when the CIA learned of the Soviet effort they approached Hal, then a naval intelligence reserve officer, asking him to begin a similar classified program in the U.S.

As I peeled back the layers yet another twist in this strange story emerged: the *Nautilus* experiment, like the Philadelphia experiment — a story recounting how the Navy purportedly teleported a warship in the 1940s which I had also explored – was a fabrication. In yet a final twist, the fundamental question remained unanswered: Was the area of human ability traditionally known as *psi,* electromagnetic in nature?

Thanks to Vasiliev, the Soviets had partially answered the question. But Vasiliev had also demonstrated that a submarine experiment would have to be done because only such an experiment could eliminate the final part of the EM spectrum.

Vasiliev's careful research showed that if radio frequencies were involved then ELF (extremely low frequency) could be the only candidate for such transmissions. Whereas land-based shielded spaces can effectively block radio waves whose frequency is above several KHz (VLF 3000-30000 Hz), such shielding becomes almost transparent to extremely low frequency (ELF 3-300 Hz). A brick house, for instance, solid and sturdy as it appears,

is about 95 per cent transparent to ELF. Only seawater provides effective shielding.

The ELF hypothesis seemed plausible to many because it provided a materialist explanation to something that was otherwise disturbingly anomalous. And the case seemed to be strengthened when research in the early 1960s demonstrated that human subjects showed measurable physiological responses to ELF exposure.[41] This occurred even when people were shielded underneath earthen bunkers.[42]

The next step for the Soviets was to conduct a submarine experiment like the one they believed the Americans had carried out. Did this actually happen? According to one Soviet researcher, Pavel Naumov, a Russian experiment using rabbits in a submarine had been carried out in the mid-1960s.[43] But the general consensus was that it had not.

By early 1972, after I was fairly certain the *Nautilus* experiment was a phantom, I tried to interest the Navy in actually carrying out what needed to be done. I did this out of channels because I could not imagine how to write it up officially. Coming back from Groton, Connecticut, where we had both gone for the christening of a new nuclear submarine, I took a chance and proposed the experiment to Admiral Hyman Rickover, universally considered the father of the nuclear navy. Rickover autocratically controlled the atom-powered fleet, much as J. Edgar Hoover controlled the FBI.

We both lived in apartments on Connecticut Avenue, and when I volunteered to drive him home he accepted. As we drove along, listening to *La Boheme* on the radio, I asked if he would let me go out in one of the boats for a week during sea trials. I said all I needed were two sailor volunteers to carry out an experiment in what I called Distant Viewing. I explained about Vasiliev. I was acutely aware of the risk in bringing all this up. Rickover was one of Washington's major tough guys, known for humiliating anyone he found foolish. Naval officers and Congressmen traded stories about these humiliations, even as they deferred to his expertise. To my relief though he listened to me and said he would think about it and let me know.

A week later he politely told me that while it was an interesting idea it had no real application for the Navy. Worse, it held the potential to produce adverse publicity and subsequent congressional controversy. Senator William Proxmire at the time was giving out what he called The Golden Fleece Award for what he saw as the most useless expenditure of government money; I understood.

Even though I doubted that the experiment would ever happen — one didn't rent submarines like cars — I kept tracking ELF, and hoping something might break my way.

As the most invulnerable part of the American Nuclear Deterrence Triad, the submarine communications issue became a very high priority for the Navy, and substantial funds were spent to explore the issue. The service had become interested in ELF for communications and developed a program known as *Sanguine* — a giant ELF submarine communications facility.

This research demonstrated experimentally what Vasiliev had theorized in the abstract. Because of its very long wave form (in the range of 300 to 1,000 km), ELF *could* penetrate seawater for communications far deeper than any other form of radio wave.[44] Penetration strength mattered to the Navy. The heat produced by their reactors made the nuclear submarines vulnerable if they were near the surface because it could be picked up by satellites and flyovers. ELF made it possible for the boats to remain deeply submerged and hidden.

The more I studied this, the more the idea of ELF as an explanation for nonlocal awareness seemed inherently improbable. The human brain cannot illuminate a common light bulb. ELF requires electrical power and large facilities (in the order of square miles). Also ELF could only transmit a few bits of information in any functionally reasonable time.

Given an alphabet of 26 symbols a single letter requires the transmission of 4.7 bits. Thus a five letter word needs about 24 bits (there is a slight

variance since the letters of the alphabet are not used with the same frequency). It had also been calculated that a single visual observation requires about 100 bits of data, and a simple geometric form about 60 bits. [45]

How would it be possible in the span of a typical Remote Viewing session to get across the data-rich observations routinely observed? Far more data than could be transmitted by ELF was the norm. But this was all hypothetical; it was not grounded in experimentation. For that one needed a submarine.

As I was thinking about this, there began in my life an extraordinary series of what Jung called synchronicities—meaningful coincidences. Such things are often hard to recognize as they are happening, and may become clear only in hindsight, but are so often reported by scientists, writers, artists, and religious pilgrims, during moments of peak creativity, that they should be taken as an indication that a meaningful kind of linkage has occurred. These strange fortuitous coincidences began in the fall of 1976.

I had left government service, and finished a book on the use of Nonlocal Perception in archaeology. I had gone out to Los Angeles to do research for another project and, while there was staying with Don Keach, a former Deputy Director of Navy Labs and one of the major figures in deep ocean research. He, and his best friend Don Walsh, who had made the deepest dive possible on earth, had both retired from the Navy and moved back to California. Walsh was then the Dean of the Institute for Marine and Coastal Studies of the University of Southern California, and Keach was the Deputy Director.

Keach and I were sitting around his kitchen table one afternoon in November 1976, eating a deli lunch, when the conversation turned to my idea about doing the submarine experiment I had talked about back in Washington.

I explained about Vasiliev's work; and our shared interest in knowing whether this was electromagnetic in nature; my interest in seeing whether

viewers' could also penetrate seawater to locate a previously unknown ship wreck on the sea floor; and, a quirky idea about using these abilities to effect communication.

The idea had come to me while doing research on the battle tactics of 18th century square-rigged warships. One of the central problems they faced was how to communicate once the battle had begun and the ships of the line were spread out across miles of ocean. The admiral often couldn't see the whole line of ships, so he used frigates and smaller ships that cruised up and down the line during a battle. He sent them a message that they, in turn, relayed.

The messages, of necessity, had to be reduced to a few colored flags giving the ship's number and an encoded command. But by associating a flag, or small group of them, with previously agreed to complex messages, it was possible for the battle commander to transmit and receive messages.

In practical terms, this same idea was still part of the present day operational reality. The data transmission restriction of only a few bits at a time had led the Navy to settle for terse ELF messages consisting of short strings of data much like the colored flags of the past. The restriction meant that existing orders books are kept aboard submarines, so that, for example, the number 37 might direct the captain to carry out a complex action. As I saw it, in Remote Viewing terms the picture a football stadium could by agreement be understood to mean "Go to Full Alert." (This part of the *Deep Quest* project I will discuss in detail in chapter XIII.)

Keach, a career submariner, immediately grasped my idea of associating a Remote Viewing target image with a message in the same way, and mentioned that there was a possibility he might know where a submarine to do the experiments was to be found. Just a few days earlier the Institute had been approached by a Canadian deep ocean research corporation, Hydrodynamics Company, Ltd.—known as Hyco—asking whether their new submersible, *Taurus* could do its sea trials at the Institute's research facility on Santa Catalina Island, off the coast of Los Angeles. A week later, Keach called me and said he and Walsh had talked it over with the

submersible's owners and they had collectively decided to make *Taurus* available to me for three days, so that I could do my experiments.

It was an extraordinary gift. I am as sensible of this all these years later as I was at the time.

My interest has always been attuned to a synthesis of basic research and practical applications. And the project that I organized, which was now being called *Project Deep Quest,* expressed that perspective. Its goals were:

1) Answering the question as to whether Remote Viewing was electromagnetic in nature.

2) Sending a message through the process of associating a correctly described target with a specific message.

3) Locating, describing, and reconstructing an archaeological site.

Hyco, Ltd.'s research submersible Taurus just prior to dives off Santa Catalina Island, California.

I was just leaving again for Los Angeles when an acquaintance in the CIA sent me a copy of a paper recently published by Hal Puthoff and Russell Targ, covering what they called a series of Remote Viewing experiments.

[46] In reading it, I realized that their thinking had paralleled my own to an astonishing degree.t

Just as I was building on Vasiliev's work so I decided to build on Russ' and Hal's already peer reviewed and published protocol for statistically evaluating Remote Viewing.

Almost immediately after I arrived in Los Angeles, I met Ingo Swann, a charismatic New York painter of interstellar starscapes, and through him, Hal, Russell, and Ed May who were all working at SRI.

Since two of my three viewers – Ingo and Hella – already had working relationships with the SRI researchers, and had produced successful outcomes, I decided *Deep Quest* would be most likely to succeed if I built on that. Since we were in such close agreement as to the proper protocol structure for the ELF/ARV sessions I invited them to join me on these aspects of the project.

Russell Targ (left) and HalPuthoff in front of SRI.

They enthusiastically joined in.

By the end of June, I had finished the planning for *Deep Quest* and it was clear that if it worked the experiment would be hard to criticize.[47] On the 16th of July 1977, the ELF portion of the project was carried out.

Hella Hammid, an elegant, sophisticated, and nationally recognized fine arts photographer, was the first to go aboard. Hella, who had known Russell for years had, ironically, started out at SRI as a control. These were early days in Remote Viewing, and the conclusion, based on the research itself, that almost everyone could Remote View, had not fully taken hold with the SRI group. Hella was a long time family friend of Russell's, and he had been the first to work with her. He had been looking for someone who felt they had no Remote Viewing ability so that he could compare a control person's viewing with that of a designated viewer of proven ability.

To the surprise of them both, she turned out to be better at the task than the person who was supposed to be the viewer.

When I had asked Hella to join in the project she had laughed at her own agreement. She disliked boats and the sea, she said, and the thought of a small submersible tossing on the surface of the open ocean was her idea of a nightmare.

Her views had not changed as I helped her into the small rubber boat that would carry us across to the submersible that lay bobbing on the surface.

Taurus about to dive to test the idea of Remote Viewing as

a radio phenomenon. The other vessel is the mother ship.

And just to add an extra seasoning to the moment she had lost her extra warm "lucky socks" somewhere during the boat trip from the mainland to Santa Catalina Island. She hated to have cold feet and, as soon as she entered *Taurus*, which had no heater and tended to take on a temperature not much above the deep ocean outside the hull, her feet were cold. Hella was competitive, however, and driven to excel, for all her graciousness. Cold feet were not going to affect her.

Hella Hammid

As soon as the hatch closed, Al Witcombe, the senior pilot, received permission from the mother ship to dive. With a meaningful look, because what he was about to do violated all his instincts, he turned off his radio and submerged to 558 feet (170m) hovering over a bottom that was 1116 feet (340m) deeper yet. At that depth ELF could not explain success.

In the electromagnetic isolation provided by the pressure sphere and the surrounding seawater, Hella was asked by Ed to describe where Hal and Russell were—a place selected randomly by a computer *after Taurus was out of radio contact and underwater.*

She closed her eyes for a moment, then said in a rush:

“A very tall looming object. A very, very huge tall tree and a lot of space behind them. There almost feels like there is a drop off or a palisade or a cliff behind them.” Then she stopped.

After a pause she began again with a laugh: “Hal is playing in the tree. Not very scientific.”

Ed then broke open a sealed envelope. In it was another envelope with a list of six sites, targets unknown until then to either himself or Hella. She was asked to select the one she thought she had seen. No one at our end, of course, had any idea which was the correct target, only that one of them was. One of the targets on the list was described as a large tree in the Portola Valley in Northern California. A large tree that stood on the edge of a cliff.

Without hesitation she picked it. Doing so was not only a judgment, it represented a message, by association. But we would not know whether we had been successful until the entire experiment was completed. Everything was recorded, and all drawings and the session tape were sealed into an envelope for subsequent judging.

Experiment One — 170m (558 ft) over 340m (1,116 ft) bottom. Hella's

description was entirely verbal.

Ed May puts Hella's tape into the session envelope.

Ingo Swann

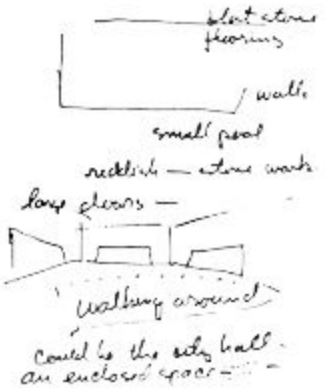
Then the small sub surfaced. As it lay bobbing in the sea, Hella crawled out the hatch. As water sloshed, splashing over the side, she gingerly moved into the rubber dingy. Ingo, with equal care, crossed over to the sub, and slid down the hatch. While this was happening the computer in Palo Alto was generating a new target. Months before NASA's robot space probes reached Mars, Mercury, and Jupiter, Ingo and our mutual friend, Harold Sherman, had Remote Viewed those planets.[48] Their observations,

including much that seemed preposterous at the time — such as the shape of Mercury's magnetic field, and that Jupiter had a ring — were validated when the data from the probes was finally received. These experiments had demonstrated that whatever the spatial limits of Remote Viewing, they were at least of the level of solar systems.

Once Ingo was aboard, the same procedure as before was followed. Witcombe received permission to dive from the surface ship. He then secured his radio and went down to 256 feet, just over the bottom.

With *Taurus*at the correct depth, Ingo was asked to describe the location of Hal and Russell. He did not hesitate but began describing "a large enclosed space which could be the city hall." Then, after a pause, he changed his mind; it was probably a "shopping mall." He began sketching what he was seeing, slowly adding detail upon detail. The location had "reddish flat stone flooring," and Russell and Hal were "walking around" with a lot of other people "looking into the windows."

After about 10 minutes, Ingo indicated he was finished. Once again a sealed envelope was opened, and the envelope inside, containing the list, was taken out. As with Hella, Ingo showed no hesitation and considerable confidence when he picked what he thought was the correct target — the Old Mill shopping mall.



Experiment Two - 78m (256 ft) on the bottom. Ingo made this simple drawing, and said: "Flat stone flooring, walls, small pool reddish stone walk, large doors, walking around, and enclosed space. The target was a shopping mall in Mountain View, California.

When we were back on shore after the day's experiments we learned that when Hella was doing her viewing Russell had been standing near a large tree on the edge of a cliff, while Hal climbed in its branches. And when Ingo had done his session the two physicists had been window shopping, walking the red tile floor of the Old Mill Shopping Center, just as Ingo described. Both sessions were later easily judged by another scientist blind to all aspects of the experiment to be first place matches. No radio waves could explain these Remote Viewings.

This success demonstrated that in spite of every kind of shielding it still was possible to Remote View, as well as, conceptually, to get a message through using this technique. Finally the EM question had been answered. So, when you are Remote Viewing, as far as we know, you are not acting as some kind of biological walkie-talkie.

The EM question though, although important is really secondary compared to the mystery presented by the Remote Viewer's ability to move in time. Yet there is no doubt, some aspect of human consciousness seems to be able to move into both the past and the future. Carefully controlled pre-cognitive (future knowing) and retro-cognitive (past knowing) experiments regularly produce highly significant results.

Without the gift offered us by Don Walsh, and Don, the question of whether these phenomena are electromagnetic could still be open. It was the success of the several *Deep Quest* experiments that led me to think of all of this as nonlocal consciousness.

If Remote Viewing is not electromagnetic, what is it? The answer, I believe, will be found in quantum entanglement because Remote Viewing, more than anything else, suggests nonlocal mind. But as of this writing the question remains open, and the connection controversial. The basic positions in the argument can be simply illustrated. Imagine we have a bottle in which there are two atoms of the same material, "A" and "B." Each atom puts out two photons: "A_1" and "A_2" and "B_1" and "B_2". Numerous experiments demonstrate that "A_1" and "A_2 " are entangled, and "B_1" and "B_2" are as well. But "A_1" and "B_2" are not, nor are "A_2 " and "B_1."

Those opposed to entanglement look at this data and say therefore, everything in the universe cannot be considered entangled. Proponents, in contrast, respond that while any two particular atoms may not be entangled, it is at least conceivable that when the number of atoms is large entanglement must be the ultimate effect.

For some scientists the word entanglement is the wrong term. They prefer "non-separability." They argue that at what is known as the singularity of the Big Bang, when matter emerged from energy, all particles must have been in a "state of correlation" from which they can never be separated. They may or may not be entangled, but they are "non-separable." There is considerable research to support "non-separability." And, if it is true than

separateness is an illusion, reality is an indivisible unity. Sound familiar? It is the basis of almost every spiritual path. Why? I think because religious ecstatics are experientially in touch with what scientists are working out intellectually. One knows the insight subjectively, the other objectively.

Why does all this matter to a discussion of Remote Viewing? Because for the first time in a century it looks like we may finally be on the way to understanding the lawful rules by which nonlocal awareness works. We have decades of outcome research in which we have measured the phenomena nonlocal awareness is capable of producing, but it has not given us an explanatory model.

However, while we may not yet be able to definitively settle the issues of entanglement or "non-separability" our outcome research has taught us a number of things operationally.

Much of it concerns the acquisition system – the man or woman who opens to nonlocal consciousness. We know, for instance, the ability is widespread throughout the population, something like the distribution of musical ability. As I said earlier, at one end of this bell curve, as with an artistic ability, there are those who are truly gifted. Most of us fall somewhere in the middle. Another small population, again whether it is music or Remote Viewing, falls at the other extreme of complete inability. In the case of Anomalous Perception, however, whether this inability is more the result of culture and mindset than limited capacity is unclear.

We know that your psychological type doesn't matter much. Various psychological types use different but equally valid strategies to view. So it is far more likely than not that you will be able to Remote View successfully.

But, ultimately the most important insight we have gained — as Utts concluded — is that some aspect of the human mind can and does obtain data even under conditions of extreme shielding or when target and viewer are separated by space,[49] or time.[50]

Chapter IV
How toRemote View

To begin, you need a quiet spot where you will not be bothered. A place which is not too visually busy, nor one that has noticeable odors or recurring sounds. In this place you need a pen or pencil, and either a photocopy of one of the forms included in the Appendix or a blank piece of paper. If you are using blank paper write your name, address, and the time and date of your Remote Viewing; if you are using the form, fill in the questions at the top. Note the time when you start and stop the session; whether there is a monitor/interviewer, and who that person is. Also mark whether the session will be a precognitive or real time viewing. Precognitive means that to get the answers about the target you must describe something presently unknown that will happen in the future: "I will show you a picture to be selected by a computer in one hour." Real time means that the information about the target is available at the same time you are doing the viewing although both monitor and viewer are blind to the answer: "Please describe for me where the person I name is presently located."

1) Meditate

Before doing a session many viewers find it useful to meditate, or at least sit quietly for a few minutes to let the normal rhythms and stimuli of the day recede. I will say more about this in the next chapter.

2) Be an Eyewitness

What you are going to do next is very much like being an eyewitness. All your senses will report, and you'll be amazed at how much information you can get. You will know what something smells like, what sounds are

present at the target, and what colors can be found there. Shapes, textures, even tastes can be accurately described. You can be there, at the site, even though your physical body is in your quiet space. You can hold the target object in your hands, even though its selection lies minutes or hours into the future, or is half a world away.

You are conscious. Remote Viewing is not about channeling. No spirits speak through you. Remote Viewing is not a journey into the supernatural. It is, instead, a heightened natural state of consciousness that has two components. One is opening your conscious mind to normal sense impressions that are typically undifferentiated – we tend to process our awareness of our senses collectively, not one sense at a time. What you would taste if you could physically place something in your mouth is the same taste you will have when you Remote View, although the Remote Viewing experience will be more like a memory of the taste. The other component is less familiar, and far less understood. This is the sense of connection to a greater unity, a sense of *knowingness*that is always present, although generally unacknowledged except as a hunch, gut feeling, or intuition.

3) Be Life-size

When you are settled, and relaxed, the monitor should give you the suggestion that you are your regular size, and are now at the target location, or seeing the target picture, or (putting out your dominant hand, right if right-handed) holding the target object in your hand. If there is no monitor, the viewer makes this suggestion. It helps many viewers to say it out loud: "I am my normal life-size…" The exception to this is when you are viewing something very very small. Early in the last century a series of viewings were done of subatomic particles, with some fascinating success.[51]

4) Make a Simple Drawing

Trust that the next image that comes into your mind is about the target. Make a simple drawing. There are examples of what these look like

throughout this book. You are not in an art contest. Nor should you be self-conscious about any drawing skill you do or do not possess. Catching the basic geometric forms is the goal. The drawing's purpose is to fix the image of the target in your conscious mind. You may be surprised, but your simple drawing will give you something concrete to connect directly with your interior experience. Every time you see the drawing the target comes back clearly in your mind. You may add to the drawing, or make other drawings as the session proceeds.

5) All the Senses Provide Impressions

In addition to full-color visual be sure and note any smells, sounds, textures, or other experiences you associate with the target. If your target is an object and not a place, put your hand on the object, or around it. Feel it. Is it hard or soft? One piece or several pieces? Here, again, all of your normal senses will give you impressions.

The images usually come almost immediately with a visual quality of a daydream, or fantasy. If nothing comes, make something up. Tell yourself, and your monitor, a story you invent as you tell it. Just let sense impressions emerge distinctly in your mind. This is one of the keys to being successful. We rarely, even in our normal waking state, process each sense independently. And when we do we often make a point of acknowledging it – "Smell that flower." In Remote Viewing you can isolate the senses in this same way.

6) A Sense of Knowing

It is, however, much less a question of seeing, than of "knowing." Only a small percentage of people visualize explicit imagery very well. Close your eyes. Visualize a violin. Did you literally see a picture of a violin in your mind, or just have a sense of knowingness about it? The experience you have just had gives you a sense of how you do Remote Viewing, and what it will be like for you.

7) Take a Break and Say "Target"

While you are doing the viewing, you may lose your focus, your concentration on the target. If you find yourself drifting, and random thoughts begin to percolate up into your consciousness, it is time to take a short break. Just do something to break the rhythm. Talk or do something else unrelated to the session. After a few moments return to viewing. Say to yourself, or have the monitor say, "Target" again twice, both times with the intent that saying it will refocus you on your target. Then let your mind clear briefly, and record the first impression that comes in. You may have to take several breaks during the course of a session. This is perfectly normal.

8) Debrief

Sometimes a thought or impression will stimulate analysis. "This reminds me of a bicycle I had as a girl"… "I think I know what this is, it's a pair of scissors." When you find yourself analyzing what you are perceiving, make a note of that on your paper. Label it "Debrief." The judge of the session will know to put these impressions in a different category.

9) No Stress and About 20 Minutes

This whole process should have a relaxed, informal quality, and not take more than 20 minutes. If you feel stressed you're not doing it correctly—playfulness is the right frame of mind.

Let me emphasize again that you not interpret or make logical the sense impressions and knowingness that you experience in a viewing session. All Remote Viewing training, whatever its form, gets down to learning how to allow these impressions and this knowingness to emerge from behind the cloud of judgment and analysis that we are trained to from birth. If you come home with a good report card, in our culture, you get lots of strokes. If you do it consistently there are many institutional forces that will reward you. If you say that your classmate is going to fall into the lake at summer

camp and drown, at best you will be ignored. If you make such observations frequently you will be considered weird or suspect. Few individuals or social structures will be there to support you. So, in some circles, it takes a certain amount of guts to Remote View.

"Figuring out" — Analytical Overlay in the jargon of science — usually produces inaccurate impressions because it requires analysis and judgment. Be like a radar sweeping the horizon. A radar does not think. It simply reports an impression. It imposes no cherished outcomes or limits as to what something should look like, smell like, or even whether it can exist. You must learn to do the same if you want to become proficient as a Remote Viewer. I trained myself, and have long suggested to others, that stopping several times a day and naming, one-by-one, my sense impressions at just that moment is a powerful conditioning tool.

Doing this will also have a wonderful effect on your being able, as almost every spiritual tradition has it, to be in the "now." You will also find that this stops the interior monologue. You are not replaying something from the past, nor projecting something into the future. You are just who you are, where you are, in that moment. Saying you will sometimes have a sense of "oneness" is just words. What that means must be experienced to be understood.

10) On Using Monitors

A Remote Viewing session can be done alone, or with a monitor/interviewer. If you do it with a monitor, the person can ask questions: "Look to your left; what do you see?" "Look down at your feet; what do you see?" "Are any other people present?" "Is the object made in one piece or several pieces?" But, and this is very important, *the monitor's job is only to keep you talking and in contact with the target, not to guide what you say.*

The big problem with monitor/interviewers is that they tend to ask questions that subtly, or not so subtly, bias the viewing to produce what they think about the target: "Can you make out any particular sound in the noise

you hear?" That question should be: "You are at the target location, can you hear anything?" In a practical application the temptation is to ask: "How was the woman whose picture is in this envelope murdered?" When what should be asked is "Describe the present circumstances and conditions of the person whose picture is in this envelope."

Monitors should practice their questions in their mind, before they speak, making sure to weed out any queries that cue a particular response. Even trained psychologists often introduce their biases without realizing it. The tapes of interviews across a range of subjects from suppressed memories to abductions reveals this. Non-cuing is an essential skill every monitor must develop. With practice the proper form and rhythm between viewer and monitor emerges.

For both viewer and monitor, Remote Viewing sessions are very intimate. The monitor must impose no judgment on what the viewer is saying, however illogical or strange it may sound. The viewer must be willing to let their guard down so that the raw, unfiltered impressions can come through. Many people prefer to work with monitors, and if you think of the session as a dance, rather than just an interview, the process will go more smoothly.

It is quite possible to conduct a session at a distance, either via telephone, or Internet Instant Messenger, and good results can be obtained this way. My experience though has been that telephone interviews work best after the viewer and the monitor have done some sessions face-to-face.

Chapter V
How to Become a Better Remote Viewer: Meditation

The ability to Remote View is a function of coherence, that is, intentioned awareness, and this coherence is a function of the ability to focus. There are two ways to achieve this, one negative, the other positive. The negative way is through the development of neurotic obsessions that compel us to such focus. The positive way is the kind of training that comes from the consistent practice of meditation. Of all the things that you can do to make yourself a better Remote Viewer, nothing will serve you so well as developing the practice of meditation.

Meditation is not Christian, Jewish, Buddhist, Muslim, or Satanic. It can be done in the name of any of these faiths, but it is owned exclusively by none of them. It does not even require religious affiliation. It is a single term defining many practices, some of which have no spiritual component whatever. The things these paths—whether Christian, Muslim, or something else—all have in common is they are designed to give practitioners a measure of focused control, which affects psycho-physiological processes, such as blood pressure, serotonin levels, and brain function. This is the same control that produces the placebo effect. It is a way of training oneself to open to nonlocal awareness, and this is why meditation is important to nonlocal awareness and Remote Viewing.

Meditation is definitely associated with mysticism, the inner path to experiencing transcendence. It is a foundation of most spiritual paths of Asian origin, and with good reason. The same rational empirical basis by which these cultures developed acupuncture and the martial arts, led them also to develop inner-listening practices. They observed over generations that there is a positive benefit to developing such inward-looking skills.

But it is equally true that meditation lies at the heart of the inner-wisdom of both Judaism— particularly the cabalistic practices—and Christianity.

Psalm 19:14: Let the words of my mouth and the *meditation* of my heart be acceptable in thy sight, O Lord.

Psalm 49:3: My mouth shall speak wisdom; the *meditation* of my heart shall be understanding.

The practice of meditation is also at the core of the Sufi schools of Islam, to non-Moslems the best known adherents of which are the dervishes. It is part of the traditions of pre-Columbian American cultures as well. The extended awareness of the Vision Quest is one example of it use. And it goes on and on across the rainbow of human culture.

It is notable how similar so many of these rituals are: The use of repetition — saying aloud, or in one's mind, sounds or words or phrases. Sometimes it is not even a word, just the sibilant sound of the breath as it moves in and out of one's lungs. It is this focus on a repetitive sound that helps produce the effect.

For the past 30 years, Harvard researcher physician Herbert Benson, MD, has conducted studies seeking to understand how the mind affects the body during meditation and prayer. Using MRI brain scans he has documented the physical changes that take place in the body when someone meditates. Benson says, "For Buddhists, prayer is meditation. For Catholics, it's the rosary. For Jews, it's called dovening. For Protestants, it's centering prayer. *Every single religion has its own way of doing it*."[52] [emphasis added - SAS] Benson reports that all the forms of prayer and meditation he and his team have studied evoke what he calls a relaxation response: A change in the psycho-physical state that reduces stress, calms the body (lowering blood pressure being one example), and promotes healing.

Benson's experimentation represents the work of just one laboratory; there are, in fact, researchers and laboratories throughout the world conducting research in meditation

Neurologist Olaf Blanke of the University Hospital of Geneva, Switzerland, for instance, published a paper in the prestigious journal *Brain* describing how the brain generates out-of-body experiences.[53]

All of it, collectively, presents us with a picture of the complex brain activity associated with meditation. As meditators go deeper and deeper into their discipline, although the body calms, intense activity occurs in the parietal lobe of the brain. This portion of your brain controls your physical orientation in space and is responsible for making the distinction between your sense of "self" and the outer world, that which is other than "you."

Dr. Blanke argues that all the lobes of the brain play a part in something as complex as religious experience, but that the temporoparietal junction is a prime node of that network.

Meditation research over the past two decades has documented a kind of deep "stillness" that affects the entire brain. When this occurs, the frontal and temporal lobe circuits — which track time and create self-awareness — seemingly disengage. The mind-body connection dissolves.

These studies show us that the limbic system is responsible for assigning emotional values to persons, places, everything in our total life experience. This assignment is based on a complex set of stimulus responses that collectively give something the quality I call numinous, about which I will have much to say later.

Since the limbic system, among other things, regulates relaxation, and ultimately controls the autonomic nervous system, heart rate, blood pressure, and metabolism, it produces both emotional and physiological effects when you react to the numinous quality of a specific object, person, or place. These reactions produce real emotional and physiological states.

This is why your hair “stands on end,” your “skin crawls,” your stomach “lurches,” or your heart “beats faster.”

Often the response is not only to a single example of a category but the category itself, because memory also interacts with the limbic system. For example, if you are an avid baseball fan you might react to the specific baseball you caught at a big league game when you were a child. But you might also have a reaction, although perhaps not as strong, to any baseball. Or, if you were arrested as a youth, you may react to any picture of any policeman. If you were frightened by a graveyard as a child, a picture of a cemetery could evoke a response. All this matters in Remote Viewing, because the same responses you have when you actually see something with your eyes are invoked when you try to Remote View that object, person, or place, or anything in the category of targets to which that example belongs.

Because meditation affects the limbic system, developing the discipline allows one to become more volitionally in control of these responses. The practice has a calming effect that leaves us relaxed and physiologically more evenly regulated. This, in turn, allows us to be coherently focused because we are less distracted by our inner dialogue and emotions, as well as our physiological responses. And the ability to focus on a target without the filters of memory and other limbic responses is a key to successful Remote Viewing.

MeditationTechniques

The literature concerning meditation now numbers in the hundreds of studies. Even if you have no interest in Remote Viewing, the physical, emotional, and mental benefits reported for those who meditate, in comparison with control populations who do not, would make developing the practice an important positive life decision. But how to do it? There are literally hundreds of techniques.

I do have to proffer one warning. People who use any meditation technique, tend, over time, to change their perspective. They come to feel they are not alone, that all life is interconnected and interdependent, and that this life network, including themselves, is connected to something profoundly good that is greater than themselves. If it is important to you to remain a materialist, and/or an atheist, meditation may be something you do not want to undertake.

I should also say that meditation is at once the simplest and hardest thing you will ever do. It is simple to do it a single time, or even for a week or two, but it is hard to do as a regular practice.

Research has shown that most of what we do during our waking hours is unconscious reactive behavior. Presented with a person of a different race, or religion, or ethnic background, or sexual orientation, or social status, or economic group we immediately have an entire set of programs that kick in to tell us how to react. What passes for thought about this person is really, upon closer examination, little more than running the program until you fit them into the appropriate category so that a judgment can be made as to how to react to them. It is the same with food, or clothes, or music, or pets, or cars. We each have thousands of these little subroutines, little bots that run our lives down to the smallest detail. The energy they have to do this comes from ourselves, and they are defensive of their prerogatives. When you try to reclaim this delegated autonomy, and to integrate yourself so that your choices are made consciously and not by the bots, they will fiercely resist.

Like the story of the Golem, a creature of legend said to be created by mystical Jewish alchemists to defend their community, the bots live only to serve *as programmed.* The reality is, however, that there is a price for their service: Resistance to reasserting your core autonomy. Meditation focuses you, independent of your religious or spiritual views. It reclaims autonomy and allows you to live in what most spiritual traditions call the “now,” by which is meant you make a decision freed from the drag of biases derived from the past, or in anticipation of a particular future.

However you choose to practice it, meditation will subtly but unquestionably change you and make you feel more in control of your life, and will help you make choices that are actually what you want, and not what the bots want.

On the basis of the evidence accumulated through research to date, the practice of meditation will also make it easier for you to be consciously aware of the nonlocal linkage that provides good Remote Viewing data.

Here is the technique that I have developed and personally used for almost four decades. It imposes no beliefs, it offends the tenets of no religion, and one need not be religious to use it. I want to be clear here. This is but *one* technique of the many available. If you find something else that works better, do it. The important point is to develop the habit of meditation. Call this technique *Words of Power*:

1) Choose a regular time: Select a time each day when you can sit undisturbed for 20 minutes. No phones. No interruptions. No unnecessary stimulus from radio or television.

You will probably find that this becomes the busiest time of the day. After a few weeks you will suddenly have any number of things that your mind tells you must be done only during those 20 minutes. Do not give way. Persevere.

2) Select a spot: Select a spot in your house or office that you use for your meditation session.

You are creating your own sacred space. Doing so in conscious awareness that this is what you are doing, is part of the process.

3) Find a Central Phrase: There is some phrase or sentence you have heard or read that has deeply impressed you, or with which you resonate or wish to align yourself.

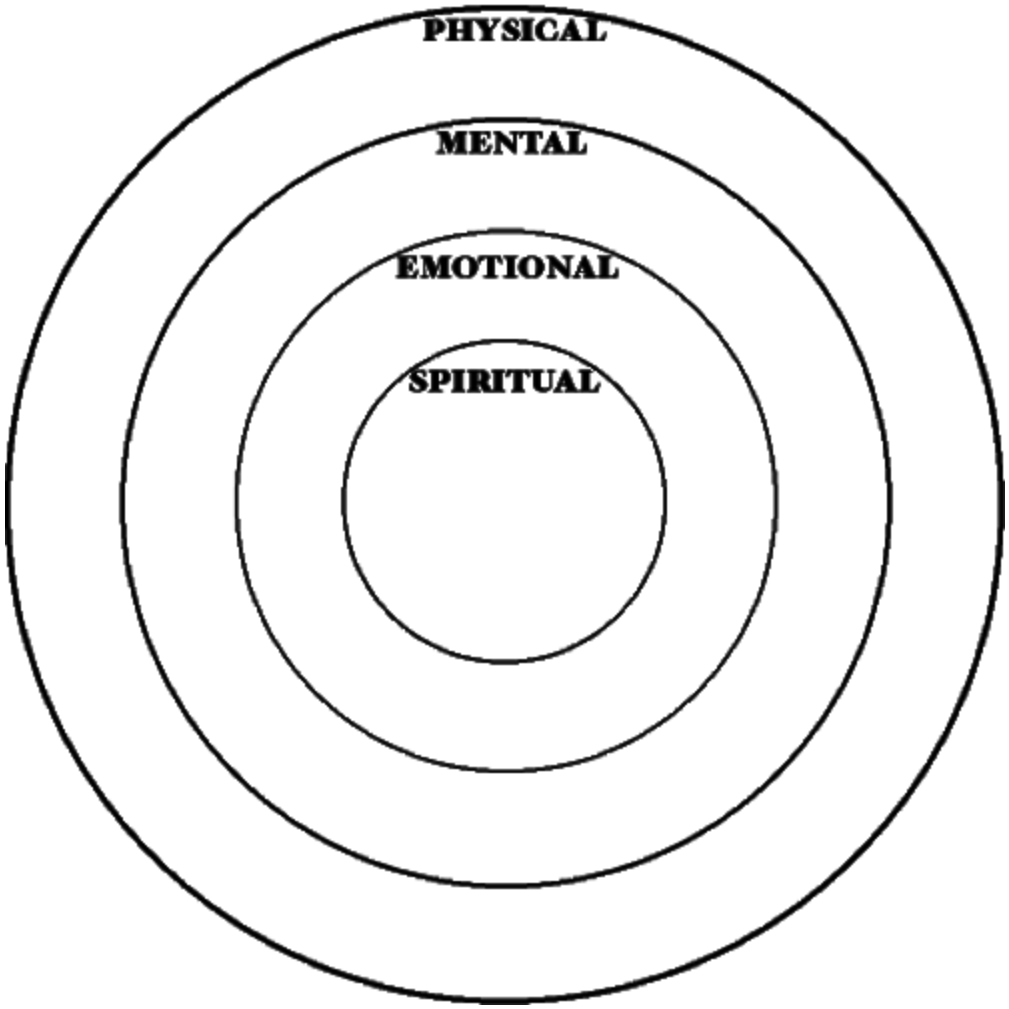
It might be something from the Bible, or a favorite book. Or a verse in a song, or poem. It should be something that has a strong positive association in *your* mind, whether or not it would make sense to another person.

4) Keep your phrase a secret: If you tell others about this they will say your word, share with you their attitude about your choice. When you go to say it they may intrude into your mind. Their pronunciation, their intonation may be what you hear in your mind. By choosing your phrase you empower it as a goal to which you aspire; keep it a secret.

5) Examine your life: Consider where you are, and where you aspire to be.

Consider this from the physical, emotional, mental, and spiritual levels. Look for patterns. In considering the physical, let's say you overeat. It has been a life-long problem. This is the negative. The positive is you wish to eat consciously only foods that are good for you and in appropriate amounts.

WORDS OF POWER



I have split the emotional and the mental because research suggests, and my own experience confirms, that they are often confused. When people are asked how they feel, they often respond by saying what they think. "How do you feel about what your friend just did?" "I don't think she should have said that to me." That's thinking. "I feel surprised and hurt that she has never told me this before." That's feeling.

6) Choose four Words of Power: Reduce those patterns to four words or phrases. Words or phrases that embody all the energy you have invested in

these patterns, and your aspirations to make their positive aspects the reality of your life. The image on the preceding page may help. You can write in the Words of Power, the appropriate one for each circle.

An emotional pattern might be that you feel you allow your partners to disregard your feelings, and then you feel angry. The positive of this might be that you will say what your feelings are, and choose only to be involved with people who will acknowledge them. Your word might be "feelings." Be as honest as you can, and don't tell anyone about it, or you will lie to yourself.

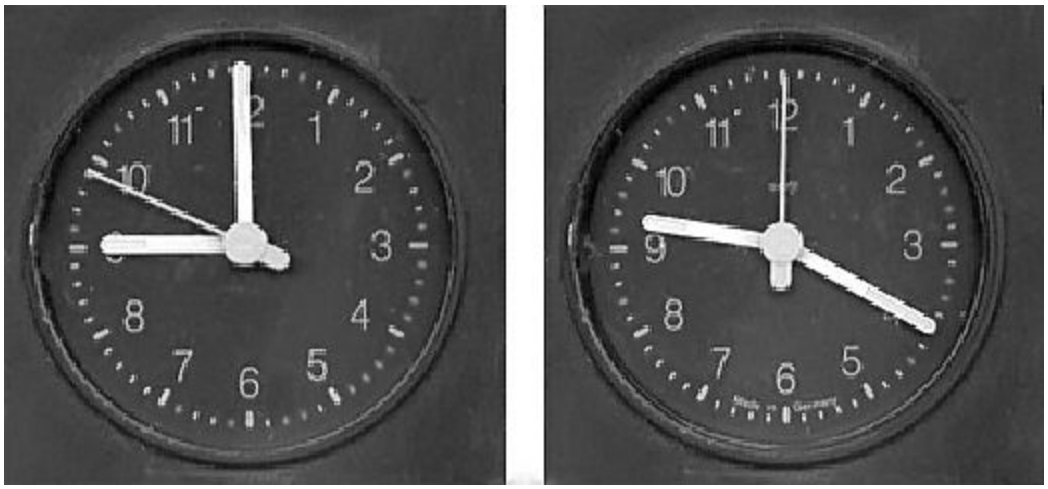
A mental pattern might be your sense that you do not think clearly enough about some task you have set yourself, so your word might be "clarity."

A spiritual pattern might be your sense of separation. A existential sense of alienation. In this case your word might be "oneness."

When you have made your Words of Power sheet keep it a secret. For this technique to work you must be absolutely as honest as you can be, and I have found this is hard for most people to do when others know these things about them.

7) Once a day in your chosen place, at your chosen time, be present to meditate for 20 minutes: Sit comfortably. Loosen collars, belts, or shoe laces; anything that constricts.

8) Look at a watch or clock: Visualize the hands as they will be in 20 minutes:



You will be surprised at how accurate you become, and this time estimating skill will carry over to other aspects of your life. Many meditators regularly give themselves the suggestion to awaken at a certain time, and need no alarm clock.

9) Say your Central Phrase in your mind: Repeat it. Repeat it again. Wait. For awhile there will be nothing. Then you will find thoughts bubbling up. If the thoughts pertain to your phrase — whether anyone else would think they did or not does not matter — think them. After awhile you will find your thoughts wandering to matters that do not, in your estimation, have anything to do with your Central Phrase. When this happens, stop. Clear your mind. Take a deep breath. Say your Central Phrase again. Then again. Then stop. There will be nothing for awhile. After a bit thoughts will bubble up. If the thoughts pertain to your Central Phrase, think them. After awhile they will wander to other topics. When that happens repeat the process again.

In the course of a single session you may have to do this several times but, over time, you will find you need to do it less and less often.

Your thoughts may give you great insight into something going on in your life, or about which you are thinking. But it is in the periods of "silence" that the really interesting events in meditation occur. It is here that the transcendent experiences that change people's lives take place. When these

experiences will happen cannot be predicted, but they will happen. *What* happens has to be experienced to be understood.

10) Close with your Words of Power: At the end of your session slowly say in your mind your "physical" word or phrase of power. Pause a moment. Then say your "emotional" word or phrase. Then your "mental" one and, finally, your spiritual word or phrase. It might help to visualize the words going out like arcs of light, or that you are plugging into a greater whole. Whatever works best, do that.

Over time you will find that one or the other of your words or phrases will go "flat," as if the energy has gone out of it. Some words and phrases will go flat in weeks, others may take years before they need to be retired. It depends on you and the dance of your life. When this happens examine your life again. You may find that the goal you sought with that word has been attained. The change is usually subtle, and the transformation so gradual you have hardly noticed. But now you are there. When this happens select a new word or phrase in the same way as the earlier one, and begin again. Using this technique you can transform your life.

There will come a time when even your Central Phrase goes "flat." When this happens consider what has changed. Really come to understand it. Make it part of your conscious life. Then select a new Central Phrase, and begin the process again.

There are a lot of things one might say about what is happening to you physiologically during meditation, but this can be summed up by saying that your brain chemistry changes, your blood chemistry changes, your stress level goes down, your muscles relax, your heart beat slows, your blood pressure decreases, and your sense of well-being increases. Not bad for 20 minutes.

Meditation gives you the ability to focus. Its reward is a kind of mental coherence that is hard to achieve in other ways, and it is this coherence that seems to make meditators good Remote Viewers.

Chapter VI
How to Be a Better Remote Viewer: Factoring in the Biosphere

If meditation is something you can do within yourself to improve your chances of becoming a more proficient Remote Viewer, there are also things external to you that you can adjust. Properly accommodating for them in the design of your sessions will make it much more likely you will have a successful outcome. These influences are, in effect, pulses in the Earth's biosphere, the global environment in which all life exists. Through mechanisms known, and as yet unknown, they affect in predictable ways the mental and physical processes involved in Remote Viewing.

How is that nonlocal awareness is not electromagnetic, yet geomagnetism has a powerful effect on Remote Viewing performance?

Confusion about this is really confusion over the nature of nonlocal awareness. Geomagnetism matters because all living bodies on the earth are subject to its power, whether they are one celled or high order mammals. But this is an effect on the body not nonlocal consciousness. The instrument is affected in the sense that was meant by Wilder Penfield, the scientist who began brain mapping. In one of his last books, *Mysteries of the Mind,* Penfield said that having spent his life mapping the human brain he was forced to conclude that "whatever the mind is it is not the brain."[54] He went on to say that while one can harm the brain there is no indication at all that this does damage to the operator who works through the brain.[55]

The Geomagnetic Field

The first of the biosphere discoveries was made by Canadian scientist Michael Persinger, whose research revealed that the strength of the geomagnetic field — like a magnet, the earth has a field around it — is a significant factor in remote perception. Persinger[56], and subsequently other researchers, most notably English-born mathematician James Spottiswoode,[57] found that when the geomagnetic field measurement was weak and quiet, meaning no solar storms or other perturbations, experiments tended to be more successful; and, when the field was strong and there was a lot of turbulence, they tended to fail.

With very little effort, requiring no calculations whatever on your part, you can find out what the geomagnetic field strength is at any given moment. The U.S. government maintains instruments around the world that measure the field from 13 different points. They make this information freely available in 15 minute increments, and in an easily understood graphical form, at the website *Space Environment Center.* This is the URL:

http://www.sec.noaa.gov/SWN/

The site will tell you everything you want to know about the geomagnetic field, so I will not go into all of that here. You can learn, for instance, about what is happening on the sun, or get predictions about radio and television interference. But, for Remote Viewing purposes, all you need to do is read the "gas" gauges on the home page. They have made it wonderfully simple.

Within the box in the center portion of the window are three gauges that look a lot like the gas gauges in cars.

The Space Environment Center Home Page as of 11 August 2006

Although this illustration is in black and white the site is in full color, and it is easy to know when it is best to do a Remote Viewing: The pointers on the gauges should be in the green zone. Just like a traffic light at an intersection, green means go. The deeper the green, the better. Above that you will see a report on solar activity. Remote Viewing is done best when there are no storms, and things are quiet. Green and quiet, that's all you need to remember.

Local Sidereal Time

Beginning in 1996, James Spottiswoode, an unusually tenacious and insightful scientist, began to ask himself if it might be possible to take the geomagnetic line of inquiry a step further. In a paper he published in 1997, he reasoned:

"Consider how the data of anomalous cognition (AC) might have been approached if, instead of emerging from a protocol based in the psychological sciences, these signals had appeared as sporadic bursts of information from a complex physical experiment. In that case, the effort to find the source of the unexpected signals would have progressed from local

sources of noise to an examination of whether the noise was correlated with activity outside the laboratory. A useful technique for achieving this would be to examine whether the sporadic noise was correlated with local time, which might indicate that power fluctuations, ground vibration or other human activity tied to local time were responsible.

"Failing that, it would be natural to see if the noise was correlated with sidereal time, indicating a cosmic origin. Pulsars were in fact discovered in just this manner. This paper asks this latter question of the AC data and thereby takes a first step in addressing the question of whether performance is dependent upon the receiver's orientation relative to the fixed star background."[58]

Like Persinger's question about the geomagnetic field, this turned out to be a real insight. Going back through thousands of trials of Remote Viewing and Ganzfeld experiments conducted over decades at laboratories all over the country Spottiswoode laboriously tracked down the time and place of each experiment. Next he converted all the times to Universal Time (Greenwich). Then, using a measurement called RA, which is essentially the equivalent on earth of the longitude of a location, he calculated what is known as Local Sidereal Time (LST).

James Spottiswoode skeptically considering something.

As James explains it:

“The ordinary 24-hour solar day is slightly longer than the sidereal day owing to the revolution of the earth around the Sun in the same direction as the daily rotation of the earth. The Earth must rotate a little more to bring the Sun back overhead from one noon to the next since the Sun has advanced slightly with respect to the stars in the course of a day. In the course of a year there is one extra rotation of the Earth with respect to the stars compensating for the single yearly revolution around the Sun.

“At any given point on the earth's surface the stars return to their same positions after one sidereal day has elapsed, this day being approximately 3 minutes 56 seconds shorter than a solar day.”[59]

To his astonishment, when he had worked out the Local Sidereal Time for every one of thousands of trials, and carried out a meta-analysis to discover whether better results occurred at any particular times, he discovered that they had, and that the difference was tremendous.

At 1350 hours (1:50) Local Sidereal Time an experiment was five times as likely to be successful as at other times, and at 1800 hours (6:00) an experiment was least likely to succeed.

It was the largest effect ever discovered in parapsychology. What happened next gives real insight into the best of research in this field, and the commitment to rigor and integrity that exists.

Partly because he could find no explanatory mechanism for what he was observing, James, in the early fall of 2003, began to wonder whether he had a real effect or an artifact embedded in his data. Was it possible he was getting excited over something that was basically a ghost in his data; something about the way it was collected, or some cycle inherent to the data? A few months later Stanford astrophysicist Peter Sturrock analyzed the data using even more subtle mathematical tools, and he, too, felt it was an artifact. But the matter was not quite settled and, as I write this, James says “on balance I would continue to factor it into protocol design.”[60]

This is the way science is supposed to work and, in this case, happily it has.

So if you want to maximize the chance that your Remote Viewing session will succeed, you should do it 30 minutes either side of 1350 LST *when* the Geomagnetic Field is weak and quiet.

Obtaining your LST is as simple as getting the Geomagnetic Field. You need only go to a site maintained by the U.S. Navy:

http://tycho.usno.navy.mil/sidereal.html

This will present you with a window, asking for either your longitude or, if you live in the United States and its territories, the name of your town or city, and the two-letter abbreviation of your state or territory.

U.S. Navy site for determining Local Sidereal Time.

What is longitude anyway? Imagine a basketball. Now imagine lines drawn on the surface of the ball from its north to its south poles. These are the lines of longitude. Now imagine another set of lines drawn on the ball, going east to west and intersecting the north south lines at right angles. These are the lines of latitude. The east-west line exactly midway between north and south is the equator. You can find out where anything is on the planet by knowing its longitude and latitude. But where do you get this

information? Well, you could work it out from certain maps but, once again, it is easier to use the Internet. The American government supplies this information freely over the web.

Within the 50 U.S. States and territories and trust lands: If you live in the United States or any of its territories, all you have to do is go to this URL:

http://geonames.usgs.gov/redirect.html

Everywhere else: If you live outside of the United States and its territories, it is just as simple.

An extensive database of inhabited place names is maintained by the National Imagery and Mapping Agency (NIMA), and these data are available on the Internet at:

http://164.214.2.59/gns/html/cntry_files.html

As you will see, when you go to this website almost every place people live anywhere on the planet is on file.

All you need to do is select your country, and follow through. The next window will ask you where in that country you live, and its latitude and longitude will be given.

It's that simple. Whether you live in or outside of the U.S., you should have no problem learning your longitude. Whether you type in your longitude or your town and state at the Navy LST site, when you submit this information you will get a second window that gives you the LST.

The important thing to remember is that you want your LST to be within 30 minutes either side of 1350 hours. This is the optimal time for Remote Viewing. *You also want your GMF gauge indicators to be in the green*

portion of their dials, and the solar storm report should show conditions as quiet. When these parameters are honored, and you have done everything you can to prepare yourself personally, you have the best possible conditions to do a Remote Viewing.

Remember, though, lots of successful Remote Viewings have been done without any reference to either geomagnetic field strength or local sidereal time. The most important thing about getting good at Remote Viewing is doing it.

Chapter VII
Targets

Critical to any Remote Viewing effort is the target. If the session's ultimate outcome is determined by a statistic describing how unlikely it is that a particular outcome could have happened by chance, there must be a target set — a group of targets – which provides the alternatives against which the target is blind-ranked.

Without proper attention being paid to the creation and selection of targets and target sets, it is hard to be successful. And selecting targets is considerably more difficult and subtle than just picking a random group of photos from a shoebox, or the first six objects you see in the kitchen. Constructing your target pool, from which the target sets for a given experiment or session are drawn is an essential part of your success.

Much of the most original work on targets has been done by physicists and mathematicians, and it is this research which provides some of our most solidly based insights into the role of targets in Remote Viewing.

The following sections explain what we know about selecting targets, and walks you through the process.

Entropy: A Measure of Disorder

One of the things I noticed early in my Remote Viewing research was that viewers seemed to be particularly good at describing targets when some kind of energetic change was taking place. This movement towards disorder is called entropy. Although entropy is a highly complex subject, in

terms of Remote Viewing it is pretty straightforward. Things changing are in disorder. The higher the disorder, the more entropy.

USS Enterprise under power at 10 knots.

During a long series we ran in the early 80s, one of the targets was the nuclear-powered carrier *USS Enterprise*. The image was not particularly arresting visually; just a bow-on shot of the carrier at sea. Many targets were aesthetically more compelling. Yet it became obvious there was something about *Enterprise* that made her special in Remote Viewing. Across several hundred sessions, the carrier was randomly selected 27 times to be the target. In 23 of those sessions the viewer's description was judged a first place match. Why was this visually ordinary target so easy for viewers to describe?

One of the things that stood out about their descriptions was that over and over viewers commented on the ship's nuclear reactor. This surprised me, because to anyone but a naval expert it would not be obvious from the

image that *Enterprise* is nuclear-powered — as opposed to petroleum-fueled. Yet the nuclear reaction of its drive was one of the most compelling aspects of the descriptions. Not that the viewers identified it as a reactor, which would have been overly analytical, but that they commented over and over on the energetic transmutation that was occurring within the ship — even though this was invisible in the target photograph. Typical comments: "There is a little star inside this target." Or, "Something very hot and fierce is inside this thing." Or, "It's like a sun inside a metal box."

One other target produced similar kinds of observations, a commercial solar generating station in Arizona. Like *Enterprise*, the picture, while visually interesting, was no more so than many others in the pool. But, again like *Enterprise,* the solar station seemed unusually easy for a viewer to perceive.

Solar generating tower.

The solar station was basically an array of mirrors in a circle around a tall pillar with what looked like a metal box at the top. The mirrors in the picture were shining their light up to the top of the pillar where water was turned to steam by the energy of their rays. Viewers described this installation by drawing what looked like a sail boat, as if the lines of light were sails.

Here, too, the descriptions treated the transmutation of energy as a physical presence and made the judging task quite simple. In contrast, one of the most visually beautiful pictures in our pool, a rice paddy in Thailand, was never correctly described.

We, at Mobius, were not alone in making this observation. Ed May, during the time his research was funded by the military, occasionally was asked to "look in" on suspected nuclear or directed energy weapons testing facilities, rocket tests or launches, or some other system where a large change of energy occurred. He also found that these kinds of targets seemed particularly easy for viewers to describe.

When a woman wearing perfume comes near you, whether you are a man or a woman, she stands out. Yet after awhile the perfume is not so noticeable. Similarly, if you live close to a road, you soon stop being aware of the traffic. Others hear it, but you no longer do unless you consciously think about it.

Richard Davenport, who has studied mammalian behavior, underscores the point this way: "If we examine the experiences from which our knowledge of the world arises, we can see that they consist of various types of differences. Without difference, there can be no experience. The experience of difference is basic to our notion of existence, the latter being derived from the Latin *ex sistere,* which means "to stand apart," i.e., to be different. . . . [S]ince all properties must be experienced as difference, the physical world exists for us only in terms of relationships. . . . [P]hysical reality does not exist before us as an object of study but *emerges from our consciousness during our changing experience within nature."*[61]

Analysis on the basis of partial information gave early hunters a survival edge, and those who possessed a particular gift for this skill tended to be more likely to pass on their genes because their families had a more reliable food supply. But this is only part of the story. Early humans were also prey, not only for animals but also for other hominoids. For about 70,000 years,

or almost eleven times longer than our recorded history, there were other hominoid species on the planet with our human ancestors.

We were part of the food chain in a way only divers and those who go into wilderness can truly appreciate today. It made for an edgy time, and thousands of years of subsequent warfare just reinforced the original inclination.

When you are hunting, or are being hunted, you don't want to waste your attention on what is steady and unchanging. Just a minimum awareness is necessary to know where the trees or large rocks are positioned. What matters is the ability to detect change. From this it is easy to see why our nervous systems developed specialization for ignoring what remains the same, and being acutely aware of what changes.

Amateur astronomers quickly learn about this from direct experience: to see a faint star, it is better to sweep your eyes back and forth, rather than just staring intently at the same spot. Prolonged staring actually degrades visual acuity.

Over the millennia our species has selected for this so emphatically that if you do not move your eyes, after awhile the muscles will make tiny movements on their own.

By the late 1990s, Ed decided to formalize these observations about transmutation and energy into an experimental protocol so that they could really be understood. He explained, "To really understand what we were seeing, remember that our five most familiar senses share a number of properties in common."[62]

Of particular importance is that all our senses are geared to detect change, and acclimate to continuing stimuli.

Because in the nonlocal awareness experience all the senses report, Ed wondered if these same defining common characteristics of the senses, as

seemed to be the case, might be proved to carry over to Remote Viewing as well. He was not the first to ask the question. But he was the first to do the heavy lifting necessary to get an objectively quantifiable answer.

Having trained as a nuclear physicist, he realized that what he was seeing in these successes could be restated in terms of entropy.

Ed decided to take Remote Viewing out of its purely parapsychological context and to consider it from the perspective of other disciplines. Here he made a creative leap. Could entropy be associated with information? In searching the literature, he found that a number of physicists in the early 20th century had made just such a connection. Suddenly an entire branch of cognitive psychology and mathematics known as Information Theory opened up, and its analytical tools provided a new way to explore nonlocal awareness.

Generally, laboratory work tries to mimic nature by isolating the suspected major factors and ignoring the lesser ones. Ed did the same. He had amassed a large target pool of photographs. Like most target pools, the pictures covered almost anything. He decided to assemble a new target pool emphasizing the entropy parameter. He eliminated the numinous aspects of the targets as much as possible, as well as removing people, animals, transportation systems, indoor scenes, human artifacts such as brooms and toys, as well as odd camera angles, or odd lighting.

Having done this he decided to analyze his targets, assuming the Remote Viewing experience was an information transfer. Here the neuroscience literature yielded important insights that helped him understand the process. "If we could magically measure what happens just behind the retina, we would notice something quite interesting," Ed says. "The signals coming from the cells in the retina contain *no* cognitive information at all. That is, by looking at these signals, we would only notice intensity and spatial and temporal information. The 'good' stuff that allows us to realize we are looking at a flower as opposed to a forest fire occurs much later in the process and is not yet well understood by neuroscience."[63]

He conducted a spatial intensity analysis of each of the photographs in the new target pool, using standard algorithms adopted from vision research and information theory. Each image was defined by two numbers: the entropy present, and how it changed spatially across the photograph — creating what is technically known as a spatial gradient. With these special targets, he could now conduct Remote Viewing experiments to see if Remote Viewing success varied in accordance with the spatial gradient of the entropy, that is, *how change moved across the face of the picture independent of the nature of the entropy itself.* Whether it was a nuclear reactor or a solar generator should not matter. *What mattered was that there be entropy (transition into disorder) present, and that its intensity be different in different parts of the picture.*

To date five studies designed to test this idea have been carried out. Four of them were conducted by Ed, and one by another researcher. All five have supported Ed's hypothesis: a statistically significant correlation with the entropic gradient of the intended targets does exist, while the nature of the entropy does not matter.

This is the first time in the history of parapsychological research that every attempt to test an idea has been both successful in demonstrating Remote Viewing, and in supporting a hypothesis. Where one out of 20 would be significant, the combined odds that this is just a statistical fluke are nearly 20,000 to one now, and will grow with each successful replication.

This research also tells us that the same sensorial parameters that guide our recognized sense perceptions – taste, touch, smell, sight, and sound — define our Remote Viewing awareness.

A good entropic target.

The hunter's senses and the Remote Viewer's impressions operate according to the same rules. Remote Viewing is not some special case of human functioning.

This is important because it strongly suggests an avenue for future research: the use of Magnetic Resonance Imaging (MRI) technology, which can portray the brain as it operates in real time. If the images produced by the MRI scans are able to identify neurons in the brain that are either specialized for the detection of Nonlocal Perception, or at least optimized to do so, it will be possible for the first time to understand how our brains function when we have this almost universal human experience.

Numinosity: A Measure of Coherence

Charles Honorton of the Psycho-physical Laboratory that existed in Princeton, New Jersey, from the 1970s to the mid-80s, was a particularly inventive experimenter. His chosen approach in studying Nonlocal Awareness was the Ganzfeld protocol, with its halved ping pong balls over

the eyes, and random noise through headphones. Honorton's work produced many insights that have become part of the core knowledge of the field.

He was one of the first to report that images involving violence and sexual imagery, the sorts of pictures that evoke strong emotional responses, were particularly easy for viewers to perceive.

Caroline Watt at Edinburgh University added to this insight when she looked at target selection from a more conceptual level and concluded that targets that made an emotional impact, or had physical features that commanded attention, seemed to be easier to perceive. If there was movement, novelty, or incongruity, these aspects also seemed to aid viewers in correctly describing the target.[64] Movement obviously is addressed by the entropy research, but the ineffable emotional factors are not. Something else must be going on.

Targets have different meanings at a particular time for a particular session viewer. This is not something inherent to the target but, instead, something *invested in the target by the viewer, and others.* Different individual viewers perceive the same target differently because it holds a different numinosity for each. Different groups and cultures similarly invest images with differing numinous significance. As Carl Jung said:

"We should not be in the least surprised if the empirical manifestations of unconscious contents bear all the marks of something illimitable, something not determined by space time. This quality is numinous.... numina are psychic entia..."[65]

To more fully explain numinosity I have to make a digression here, and discuss for a moment the idea of Morphogenetic Fields, most recently brought into focus by the English biologist Rupert Sheldrake who, has made particularly interesting discoveries about how consciousness operates.

The "field" concept is admittedly a hand-waving term which should be understood to mean we, in science, are not sure what it is, although we are

sure it is lawful, in the scientific sense. The concept of a field, which had some of the properties of a wave and some of a particle, was independently developed in the 1920s by Russian biologist Alexander Gurwitsch, who also discovered ultraweak photon emission from living systems,[66] and Austrian biologist Paul Weiss. They called them morphogenetic fields, or biological fields. In the interests of historical accuracy, perhaps it would be best to say they called them biological fields. And then say, Sheldrake calls them morphic fields. The basic concept, and why this matters to a discussion of numinosity, is that individual acts of observation aggregate to create an organizing field. To understand how this works let me illustrate it with two classic experiments.

After Sheldrake had published his views on these fields, the English journal, *New Scientist*, offered a prize for the best ideas for testing the theory. They got a number of entries, and settled on two as co-winners because they were so closely tangent.

The winning suggestions concerned experiments on human learning. These were taken up by several people, who entered for a second contest sponsored by the Tarrytown group of New York, who offered a $10,000 prize for the best test of morphic resonance. In his book, *The Presence of the Past,* Sheldrake described what happened next. I am indebted to him for permission to use this extended extract. I do so to assure the subtlety of his reasoning is framed as he would have it:

“Gary Schwartz, professor of psychology at Yale University, selected 48 three-letter words from the Hebrew Old Testament, 24 of them common and 24 rare. He then scrambled each word to produce a meaningless anagram containing the same three letters. This gave 96 words in all, half real and the other half false.[67]

“Over 90 students who were ignorant of Hebrew were shown these 96 words one by one, projected on a screen in a random order. They were asked to guess the *meaning* of each word and to write down the first English word that came to mind. They were then asked to estimate on a 0-

to-4 scale the *confidence* they felt in their guess. The subjects were not told the purpose of the experiment, nor that some of the words were scrambled.

"A few of the subjects did in fact correctly guess the meanings of some of the Hebrew words. Gary excluded these subjects from this analysis on the ground that they could possibly have had some knowledge of Hebrew in spite of he fact that they said they had none. He then examined the replies of the subjects who had always guessed the wrong meanings. Remarkably, on average they reported feeling more confident about their guesses when they were viewing the real words than the scrambled words, even though they did not know that some of the words were real and others were fake. This effect was roughly twice as strong with the common words as with the rare words. These results were highly significant statistically.

"After Gary had tested his subjects in this way, he informed them that half the words were real and the other half scrambled. He then showed them all the words again, one by one, asking them to guess which were which. The results were no better than chance: the subjects were unable to do consciously what they had already done unconsciously. Schwartz interprets the greater confidence subjects felt about their wrong guesses of the meanings of the real words in terms of an 'unconscious pattern recognition effect.'

"Alan Pickering, a psychologist at Hatfield Polytechnic in England, used two pairs of real and scrambled Persian words, written in Persian script (which resembles Arabic). He tested eighty students, showing each of them only one of the words. They were asked to look at the word for ten seconds and then to draw it after the viewing period was over. These reproductions of the actual and false words were subsequently compared by several independent judges in several different ways. The judges were not told the purpose of the experiment, nor did they (nor even Pickering himself) know which words were real and which scrambled.

"The real words were reproduced more accurately than the false words. For example, in one method of judging, which involved comparing pairs of answers (paired at random) with the corresponding real and false words, on

average in 75% of the pairs the real words were judged to be reproduced better than the false. This effect was highly significant statistically, with odds against chance of over 10,000 to 1. Pickering, like Schwartz, concluded that his results were in good agreement with the idea of morphic resonance.

"An obvious alternative explanation is that real words tend to have certain aesthetic or other qualities that false words do not, for reasons that have nothing to do with morphic resonance. This argument is, however, very vague and ill-defined, which becomes apparent when we try to apply it in detail. Gary found a greater 'unconscious pattern recognition effect' with common Hebrew words than rare ones. If this effect is due not to morphic resonance but to aesthetic or other properties of the real words, then why should *common* words be more aesthetic when written down than *rare* words? Do words become more frequently used within a language *because* their written forms are pleasing to the eye? Or do common written words become easier to recognize, owing to morphic resonance, *because* they are frequently used? Or are common words more recognizable *both* because of morphic resonance *and* for aesthetic reasons unconnected with morphic resonance?"[68]

As you can see, numinosity is a kind of morphic field. In fact, I think both are two facets of the same thing: nonlocal awareness. Like Remote Viewing, the Sheldrake proof experiments by Gary Schwartz and Alan Pickering, as well as the experiments, I am about to describe show us something lawful about how nonlocal consciousness operates. And reveal something of its underlying structure. So, now let me add a third piece to the puzzle.

The Princeton Engineering Anomalies Research (PEAR) laboratory was housed on the historic Princeton campus, and headed by Robert Jahn, an internationally recognized physicist, and Princeton dean. During most of the years I ran Mobius, it was the third leg of the Remote Viewing stool for me, the other two being SRI and Mobius itself. Each lab had its own character. SRI was the link to the intelligence and military worlds, and by culture a government think tank. PEAR was settled the midst of one of the

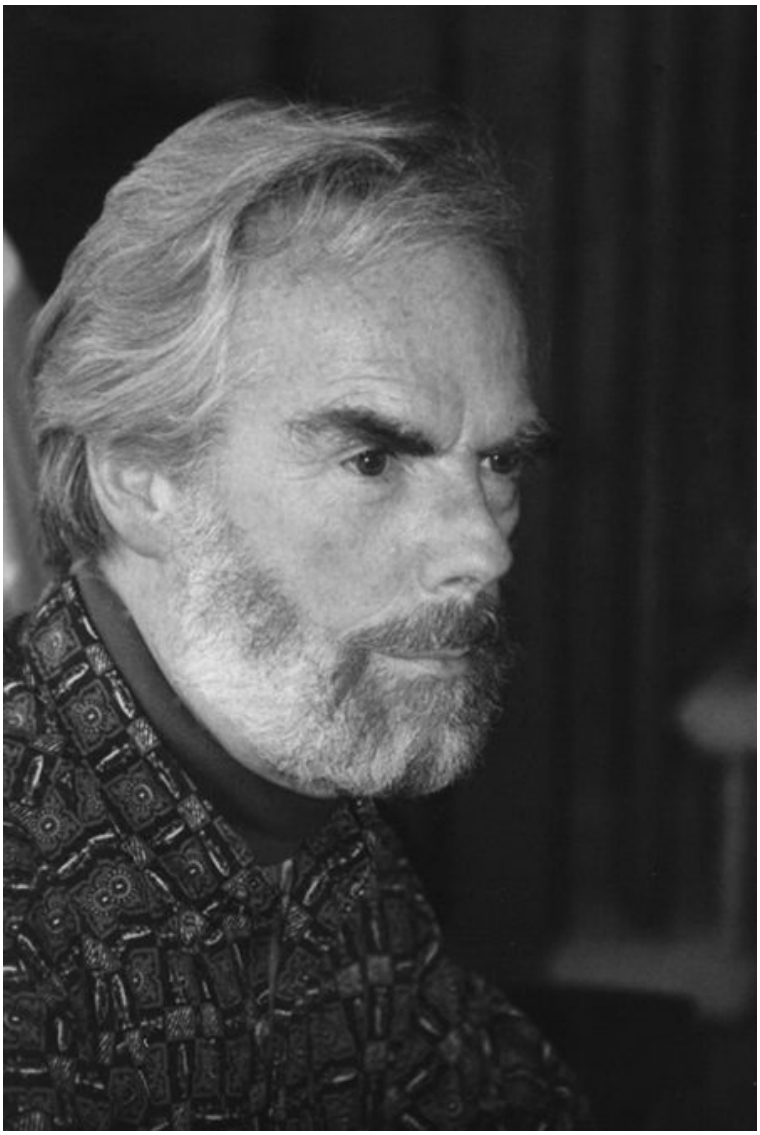
world's great universities, and its culture was academic. Mobius was centered on the anthropology of consciousness and its experimental realm was largely in archaeology.

But all three labs, in different ways benefited by the involvement of Robert Jahn.

Bob's seniority and status presents a good example of how very senior people just by their involvement help younger researchers. Bob's support through the years has spread an umbrella of security under which a number of creative but less well-known researchers have prospered.

One of these is psychologist Roger Nelson who began a series of experiments which have nothing to do with Remote Viewing protocols but very much to do with studying nonlocal consciousness, particularly as it relates to large groups. This research gives us a third perspective on the nature of nonlocal consciousness and a deeper understanding of the nature of fields.

Roger working with Bob, Brenda Dunne, both a viewer and a researcher, and the lab manager, York Dobyns, and G. Bradish began to explore the idea that mass consciousness is the result of a kind of resonance that occurs when thousands, or even millions of individuals experience a common event—one example being an earthquake.[69] They did this by using what are called Random Event Generators (REGs).



Roger Nelson

Basically an REG is a relatively simple electronic device whose function is to produce streams of data that are definitively random. The REGs run continuously producing constant data, which establishes their randomness; nothing should change that. But the PEAR team discovered that sometimes people were able to do it through intention alone — nonlocal perturbation. Then they discovered that sometimes, "data taken in environments fostering relatively intense or profound subjective resonance will show larger deviations of the mean relative to chance expectation than those generated in more pragmatic assemblies."[70] If they just left the REGs running in a hall where people experienced great shared emotion in resonance the data produced by the little electronic boxes humming away in

the corner sometimes stopped being random. When there was a similar sized group of people in the hall, doing something that did not knit them together in such a collective emotional experience, the REGs ticked along quite randomly.

In the late 1990s, Roger asked himself a deeper question. Suppose there were a network of REGS scattered around the world. Would they show similar variances when major events which created linkage and resonance occurred?

With the help of colleagues in the U.S. and other countries he constructed a very rigorously designed REG he called an EGG. Collectively the EGGS have been running for several years now as part of what Roger calls the Global Consciousness Project.

To date the data suggests that something is indeed going on, and on certain occasions, such as the death of Princess Diana the effect was quite noticeable.

Roger's project is, by analogy, like the network that produces the geomagnetic field data. Only this network is measuring changes in the *zeitgeist* of the human species and, possibly, of Gaia herself.

Unlike entropy, which deals with transitions and incoherence, numinosity is the accretion of coherence. It is what builds the fields that Rupert and Roger have measured, each in his own way. Like entropy numinosity provides the viewer with an extra bit of information. It has no physical characteristics. It exists entirely in the realm of consciousness and nonlocal mind. And its existence, what forms its discrete identity, is a function of definition. What most defines the difference between your grandmother and other women of similar race, age, and background is: *she is your grandmother*. You have a special series of memories and interactions with her that make her Granny, or Grandma. It is the small emotional events between the two of you that produces the numinosity. This is what makes her picture personally numinous.

Over several years, we at Mobius, Russell Targ, then at Bay Research Associates, and the PEAR lab at Princeton, did live-to-tape Remote Viewings for television broadcast. There were approximately 25 of them done over a space of about five years. Significantly, none of them ever failed to get a first place match. They were all "hits." In the course of doing these viewings the issue of numinosity was brought forcefully home to me.

I had been asked to do a live-to-tape viewing with a set of twins, one as the person going to the site (outbound), one as the viewer. The protocol was pretty standard. Seven sites had been selected several days earlier. The name of each was placed in one of seven identical opaque blank envelopes. At the beginning of the experiment these were shuffled by an observer who was with the film crew and, when this was completed, I had him number the envelopes with an integer from 1 to 7, using a computer random number generator. Next we asked the computer to pick a number between 1 and 7, and that was the target. The observer and the outbound twin, with one of the two film crews, then left. When they were in their car, they opened the selected envelope and learned where they were supposed to go. (All sites were within 15 minutes distance.) Once there, they were to stay for 15 minutes, then call us and tell us where they were.

In the session room, in addition to the viewer and myself, there was a production company witness, and the second film crew. In spite of the camera the twin with me seemed able to relax, and he had no problem responding to my questions:

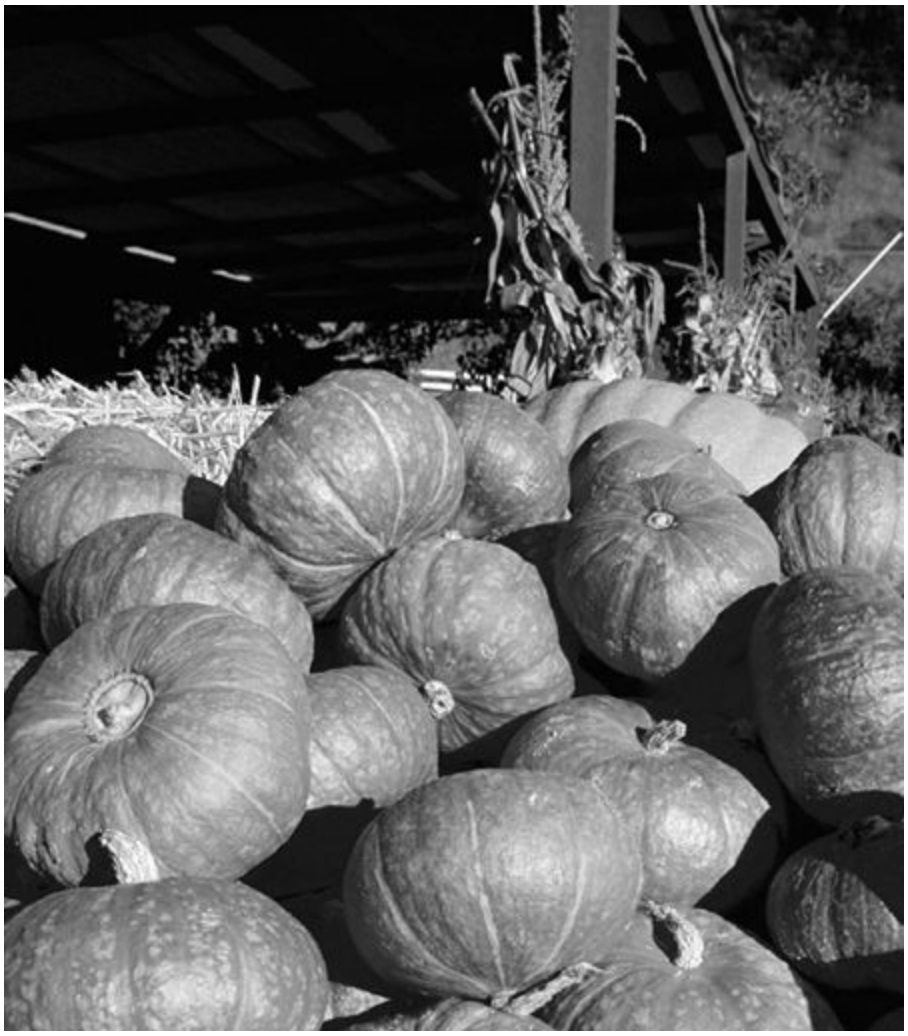
"At the site there is a form that catches your attention. Make a simple drawing of its shape." To this he drew a block, and described its texture. "Are you inside or outside?" "Outside." He went on to give a very clear description of the surroundings, including mentioning that there was an enclosure that dominated the scene, and a strong wind blowing. As he was completing a drawing of the enclosure I asked him to go into the enclosure. At this point he experienced what he described as a "glitch." He could clearly see the outside of the enclosed space. But no matter how I phrased the question he could get no impressions about what lay within. Nothing. I

made a note about this, because it so rarely happened that a viewer got nothing at all.

At the appointed time, the outbound twin called and told us where we were to go. The viewer twin, myself, and the second film crew, drove to that locale so that the viewer could get feedback. When we arrived the target site revealed itself to be a pumpkin patch set up with Halloween symbols, stacks of pumpkins, and hay bales. The accuracy of the viewing was very striking, including his description of the strong wind that was blowing at the target site (no wind had been blowing where our lab was). The viewer twin had even gotten the cement block lying by itself in the vacant lot, the kind of trees, building placement, and colors except for orange. The enclosure noted in the drawing was clearly a pumpkin filled hut in the pumpkin patch itself, of which there had been no mention, either to shape, the color orange, or any other detail.

As the crews were filming, I noticed that the viewer twin did not go into the enclosure, even though he walked around everywhere else, so I went over and asked his reaction to seeing the target site. He thought he could see many correspondences, then volunteered that he did not care for Halloween.

He said he was a born-again Christian minister, and did not permit his children to celebrate Halloween. More than that he had had a negative experience associated with the holiday, and with pumpkins (which, of course, we had no way of knowing when the target pool was created). As a small boy he and his brother had been raised in different foster homes. One Halloween, he snuck down late at night and ate most of a pumpkin pie. It made him very sick, and he spent much of the rest of the night throwing up. From that time forward he had never eaten anything with pumpkin in it, and hated the smell.



Viewers often unconsciously edit viewings based on biases, as the twin's viewing edited out the pumpkin stall. Researchers must be aware of this, or they will misinterpret data.

Subsequently the material produced during the viewing was easily blind-ranked as a first place hit by the independent judge – other sites included a fountain, a steam train display, and a shopping mall. But, as I went back over the entire session, I was struck again by the "glitch" that had led to his blanking out about the pumpkins, the orange color, and the inside of the enclosure, which had been filled with pumpkins and Halloween manikins.

I think a probable explanation is that the pumpkin patch represented a negatively numinous target, which is why he was able to see it in the first place; but that the bias imposed by his religion and his painful experience as

a youth in foster care did not allow him express any imagery. It was not the first time I had seen this.

George McMullen who, more than any viewer I know has specialized in archaeological research, as a boy had urged a friend not to go to a lake. When his family asked why, he said he "saw" the boy drowning. The prediction was ignored, and the boy did drown.

George McMullen

These events alarmed George's fundamentalist family who took counsel with their pastor. As a result George was made to stand up in front of the congregation at the church which his family attended, and was excoriated for over an hour for trafficking with Satan. As one would expect this had a strong effect on him and, after leaving home, he never went to church again. To this day he has a marked antipathy for churches, and religion in general, and unconsciously edits out religious objects and buildings in his otherwise often startlingly accurate imagery concerning archaeological sites.[71]

But targets are invested with more than individual numinosity. The same process can produce a collective cultural numinosity as well, one which everyone in that cultural grouping shares.

My research colleague Rand De Mattei and I organized a study which explored this idea.[72] In a mass experiment, conducted through *OMNI* magazine in both the United States and Japan, as well as other publications, we asked people to do a Remote Viewing of a target being displayed in a sealed box. In the box were two synchronized 35 mm projectors (for redundancy) and a computer. With unbroken continuity the project ran around the clock for weeks at a time. Every 20 minutes the computer, which was itself re-randomized twice a day, randomly selected and displayed a target.

Viewers could do their session at any time. No one, neither researchers nor viewers, knew which target was being displayed at any given moment until the experiment was completed and the computer file containing times and targets was downloaded.

We knew that people do get images, even in the absence of Nonlocal Perception; impressions supplied by memory, fantasy, and cultural conditioning. And we assumed, based on past mass experiments, there would be many more such images than there would be genuine Remote Viewing impressions. Therefore, we assumed that cultural biases might emerge. But we had no idea how strong these biases would be.

After viewers had recorded their impressions, we asked them to put their target into one of these six categories: Land-water interfaces, cities, technological installations, farmland, cultural/religious buildings, or mountains.

The Japanese who took part in the experiment overwhelmingly selected mountains. Americans to a similar degree selected land-water interface. Why did it work out this way? The answer, I think, lies in collective numinosity. Mt Fuji, unlike most mountains, stands more or less alone, as opposed to being in a chain, like the Himalyas. Over the centuries in Japan it has been endowed with a unique cultural and spiritual significance. Land-water interfaces, in the form of ocean coasts, river banks, and lake shores, play a similarly powerful role in the history of the United States.

We sing about them in our national anthem and our quasi-anthem, *America the Beautiful.*

This collective aspect of numinosity is not a simple correlation. It has many facets, including some, we must assume, we do not yet recognize. There is, for instance, cultural limitation.

While traveling the world, Charles Darwin reported indigenous peoples did not respond to the ship *Beagle's* presence in their bay *until* the sailors lowered away the ship's boats. Why? Perhaps because the local people were conditioned to recognize boats, but they had no reference point for a 19th century square-rigged sailing ship.

A modern version of this same bias occurred when Rand and I were running a long series of precognitive viewings. In 27 viewings of the nuclear carrier *Enterprise*, no one ever described it as a ship. They would identify it as a military installation, or on seven occasions as an island including, in two cases, saying it was an island that "was so close to shore that a little ladder ran out to it." Why should sophisticated Americans and Europeans not be able to describe a nuclear carrier as a ship? The concept of such a vessel is certainly culturally unexceptional.

Many people know about carriers, but few ever actually experience a ship that is 1,102 feet long. By comparison a cruise ship, which normally looks so stately, when moored near a carrier, is reduced to looking like a yacht. Such vessels, as was the case with Darwin's *Beagle,* are simply outside of the cultural conditioning most viewers have concerning what a seagoing vessel should look like.

Numinosity also is produced by collective or shared intentioned awareness. Individuals looking at something, or experiencing it, particularly when in a heightened emotional state (whether positive or negative), invest that place with the same kind of culturally shared numinosity that your grandmother's picture has for you.

Rand and I ran a series of Remote Viewings in which ancient religious shrines and spiritual centers were included in each target set. Even when the religious shrines were not the selected as the target we often got very good descriptions of them. This experience of describing a target that could have been selected but wasn't both the SRI researchers and I called displacement. The term displacement means describing a potential future, because that image is part of the target set, but not the one actualized by being randomly selected.

Why does this occur? Because some factor has made the other target more beguiling. You're walking down the hallway of a hotel trying to get to room 812. You can see the closed door down the corridor. As you walk along, some of the doors are open just a crack, others are closed. But in room 810 a party is going on. The door is open, a band is playing, you can hear people laughing, and someone attractive beckons you to come in. Maybe you don't make it to 812. One room is simply more compelling than the other; this is displacement. I'll have much more to say about this in the next chapter.

And, finally, consider: Sacred structures become sacred, which is to say numinous, because of the thousands of small individual acts of intentioned awareness by thousands of individuals experiencing the space within a sacred context.

With that as background, you are now ready to assemble your target pool, or to make one up for a given session.

Target pool – Target set: Your target pool is the total assemblage of targets from which the target set for a particular session is drawn. If you plan to do a number of sessions you don't want your viewers to get bored, or to jump to the conclusion that a target they have previously described has been picked again. This tempts them to make an analysis and judgment, which should always be avoided. Thus, you want a target pool of at least 50-100 objects or photos, or places where an outbound might go. For each trial a target set is selected from the target pool. The act of selecting the set defines the total number of futures that could occur. The act of selecting

which target has been chosen randomly defines the one actualized future. Typically, a target set is made up of three, five, or seven targets.

In a sense, of course, all of this is artificial. In nonlocal awareness there is no past or future. Rather outcomes are defined by intention. Target selection is an expression of intention. It is as if the researcher wandered into a darkened art museum in the small hours of the night, and shined his flashlight at random on a single painting.

I will explain how the session is judged in the Analysis section that follows.

Orthogonal: The word literally means "right angles," and is used in statistics to mean variables that can be considered independently from one another. In Remote Viewing it means targets that are visually distinct when compared with other targets in your set (but not necessarily your pool). You don't want to have a softball and a golf ball in the same set. Why? The size differential, which is easily perceived visually, is very hard to get from nonlocal awareness. Both are white spheres. You might get the stitching of the ball as compared with the pocks of the golf ball, but why hang the success of your entire experiment on that being the thing the viewer homes in on? Following this same reasoning, a softball and a cantaloupe also would not be an orthogonal set. The viewer might catch the smell of the fruit, as opposed to that of the softball, or they might note that the target has seeds inside it, but why take the chance?

A softball and a pair of scissors, on the other hand, would make a good orthogonal set. So would a cantaloupe and a comb. Remember, the session judge will only have the Remote Viewing data with which to compare to the targets.

Similarly, don't make the judge have to pick between two cities, in the hopes that your viewers will mention that one is not English speaking. Rather a city park and a fishing trawler would be orthogonal.

When viewers do a session involving a distant locale, do they go to the place or the photograph that represents the place? This is a common question, and researchers are not agreed on the answer. Personally, since it is all nonlocal awareness I believe there is no going to anything. What would go there? Instead it is intention shaping access to the infinitude of nonlocal consciousness. Therefore, the viewer, the monitor, the actual target, the target photo, and the analysis are all linked. Both the monitor and the viewer want to provide the best information possible to the judge. The judge, in turn, holds the intention to make a judgment that most closely correlates with the session's collective intention to have a successful outcome. Everyone is collectively in the process together. The idea there are independent subjects, researchers, and judges, each compartmentalized one from another, has to be a fiction if nonlocal awareness exists, as it must to produce successful results.

Looking at the work product of hundreds of sessions, it became obvious to me that some information comes off the target photo, and some from the actual site. For instance, we had a target of a ski lift. In the photo skiers were riding up the lift, and skiing down the slope. On several occasions viewers correctly described the locale in detail, including the skiers, but they also talked about wild flowers. Since the session was in late spring, when exactly such flowers were in bloom, it seemed clear the viewer had accessed both photo and site.

So, to give yourself the highest probability of success, pick from a sufficiently numerous target pool a set of targets that are very orthogonally distinct, of equal entropy and numinosity.

Chapter VIII
Final Polishes First Time Effect, the Drop, Displacement, and Analytical Overlay

The first Remote Viewing a person does is often a very arresting experience. The results stand in a quality class of their own. Without developing the discipline of Remote Viewing it is often difficult to match that level of performance in subsequent sessions. Why does this happen? The simple answer is the most numinous event produces the best viewing, and one's first viewing is often a highly emotionally meaningful event. There is an additional factor here, however, that must be taken into account. In a first viewing the mind is unprepared for what the experience is like. There is no analytical structure into which to place the experience, and so it just happens. Subsequent viewings evoke from the analytical side of the mind reasons why the experience cannot be happening.

This leads to the drop. A falling off of performance which often occurs after a viewer has done a few sessions. It occurs because the analytical part of the mind, which had no experience by which to judge the initial sessions, imposed no judgment or analysis – exactly the state of mind desired. But with additional viewings analysis asserts itself. This is where some viewers give up. Early success is followed by a fallow period with few hits. Relax. Training is what gets a viewer across the divide over which all viewers must go, and most do. Just follow what you have learned. Surrender to your natural success.

We get a tremendous amount of support in our culture for good analytical performance. High marks in school. Jobs. Promotions. Our minds by culture and genetics want to analyze. Yet Remote Viewing is a non-

analytical task. It is about opening oneself to an inrush of sensations while imposing no interpretation. This interpretation process is what we call Analytical Overlay. The difference between a naïve and an experienced viewer is not that the latter have access to data naïve viewers do not, but that they have trained themselves not to impose either judgment or analysis on their sense impressions and knowingness concerning the target.

Remember, nonlocal awareness is not about signals, senders or receivers. It is about training yourself to allow your linkage to the nonlocal to surface in your conscious mind. The linkage is always there; it is a function of being a living organism. Most of the time, though, it is below normal waking awareness. You have to allow yourself to open to it, and not distort it with preconceptions, analysis, or judgments. Like any human skill, whether learning to play the piano or speaking a new language, it requires diligence and the repetition along the neural pathways that make the skill second nature. To be a good Remote Viewer, you must do a lot of viewings, and assess the results objectively. Gradually you will find your way through, just as gradually you find speaking another language to be effortless. I emphasize, again, the importance of your developing the discipline of meditation. It is the quickest and most effective way I know to enhance this opening process.

Displacement

Some years ago Russell and I did an experiment in which his late daughter Elizabeth, then a teenager and later to become a nationally prominent research psychiatrist and parapsychologist, was the viewer. It was a precognitive object viewing exercise, and it turned out there were seven targets in the pool that we judged: A napkin holder, a blue comb, and a pair of tortoise shell glasses were the ones I remember.

Elizabeth gave a strikingly detailed description. She said it was two round things, held together by a bridge. The round things were clear, and changed the way things appeared when you looked through them. The frame was

tortoise shell, and there were small metal hinges that made the two arms of the object capable of movement. She said the object was held close to the eyes. Being a well-trained remote viewer even then, she had surrendered to the imagery and never imposed the patently obvious analysis: A pair of glasses. Truly, I think she never even made the connection.

It turned out, however, that the target was the blue hair comb. What happened? Was Elizabeth wrong? Yes. But not in quite the same way she would have been wrong if she had described, say, a pillow or other object that was not in the target set. She had displaced.

When you precognitively describe a future that can never be, because the target you see is not in the target set, you are simply wrong. The imagery is just mental flotsam. There was no future that might have included a pillow outcome. But when you describe something in exquisite detail that could have occurred, that was potentially so but ultimately not actualized (because that wasn't the target chosen), you are wrong, but not in the same way.

Of course, it is possible that Elizabeth just coincidentally described so perfectly one of the unchosen targets; nothing nonlocal need be invoked. But this peculiar kind of wrongness happens with greater frequency than it should, if it were just a random coincidence. Not everyone in the research community holds the same view on this, but one model (to which I subscribe) is that viewers occasionally "displace" to another target, another possible future, because something draws them to that target.

After we had judged the session, the person who had assembled the target set mentioned that the glasses were an old pair that Russell had donated when the collection of target objects was being assembled. Targ, who is extremely nearsighted (so much so that he cannot drive a car), had never recognized them during the course of the experiment.

So why was Elizabeth drawn to experience the glasses? I think the answer is that, for her, they were highly numinous, and this caused her displacement.

These were her Father's glasses — the ones he had worn when she was a young girl. As a child, she had looked up into the face of the most important man in her life, and those were the glasses she had seen.

Of course, she didn't even know any glasses were in the target pool. Faced with seven possible futures — six of which involved objects foreign to her and one which had great personal psychological potency for her — she had been drawn to that specific future. Of course, in nonlocal terms all of this was timeless, there was no future, just as there was no past, and what was happening was Elizabeth's affinity for a particular target was dominant over her intention to succeed in the viewing. This is a good example of displacement, as well as a good illustration of its relationship with numinosity, which is why I have chosen this account.

Chapter IX
Laboratory Protocols

Having selected your target set you now need to have a process that guides how you conduct your session, and how you judge whether something genuinely nonlocal has occurred. These steps, collectively, are your protocol. Over the years we have developed a number of protocols. Some involve objects; others, people hidden in unknown locations; and still others, physical locations, whether actual or in photographs.

Some sessions are done in real time, while in others the target is selected only after the sense impressions have been collected — precognition. If you are like many Remote Viewers, you will prefer some of these protocols to others, and may even do better at some than others. Remember, however, they are all variations on the same theme. Collectively, the protocols in this chapter represent the state-of-the-art for what we in the scientific community understand about working with this aspect of the mind.

In the Appendix you will find the forms for reporting every kind of protocol. You may want to use these to conduct and judge your session. You don't need any specialized knowledge of statistics to do any of this. As I will describe, it has either already been done for you online at a very sophisticated level, or it involves nothing more than the ability to multiply single digit numbers, and do simple division.

Here are the basic protocols:

Dean Radin

Online: The Boundary Project

In August 2000, Dean Radin, the creative senior scientist of the Institute of Noetic Sciences, and Boundary Institute, launched what has now become the largest experiment ever conducted.

Nine months into the project, the experiment had already collected data from people located in 93 countries around the world, and it has continued to grow by hundreds of thousands of trials a week. The total now far exceeds Radin's original expectations. From September 2000 to mid-2005 over 55.48 million trials had been contributed by over 201,000 users. Each trial represents one participant's attempt to precognize using one of three protocols: a card option, a location option (similar to dowsing), and a Remote Viewing Option. In my view and, I suspect, Radin's, all of them are variations on a theme. Some analyses of the data are available instantly online, but Radin is conducting even more sophisticated analyses off-line because of the immense number crunching now involved.

Over all the project is not significant, as my earlier OMNI Psi-Q experiments[73] and all but one of several experiments before that were not.[74] Individuals are significant, some doing thousands of sessions, subgroups as well but, like all mass experiments, over all non-significance. Why does this happen? We don't know for sure, but I believe it is because

mass experiments do not permit the kind of personal linkage of acknowledged shared intention that is present in almost every successful experiment of which I am aware.

One purpose of the project is to permit an exploration of correlates of precognitive performance — is there something we can say about people who do this well, or particularly badly — so when you register (shown below, and anonymously if you wish), you are asked to fill out a few short questionnaires. Please answer these honestly. No one profits when the data are inaccurate. Radin and his team are also tracking individual and mass performance over time as compared to fluctuations in local and global environmental factors such as Persinger's original GMF discovery, and Spottiswoode's Local Sidereal Time effect. The project is also exploring whether web-based experiments can be used to locate psychic "talent." There is a Hall of Fame for each test so you can see how your performance compares to the other participants.

The first step is to go to the Boundary Institute website:

http://www.gotpsi.org/html/gotpsi.htm

Once you get to the site just follow the directions. They are clear and straightforward. Everything, including the judging protocol, is completely automated, and you can do a session as often and whenever you like.

This protocol is about as effortless as a session can be, and many people find it useful to hone their skills. But others miss the personal interaction of working with another person during the session. My suggestion is that you not do all of any particular protocol, but mix them together to keep the experience of Remote Viewing fresh and exciting. We have found that this sense of excitement and anticipation is an important part of success.

Free Response Remote Viewing

This protocol uses physical locations, or pictures of them as targets. Still another variant uses objects, which I will explain next. These are probably the most widely used approaches to Remote Viewing. Most who use this protocol use photographs, and this is how I will describe it. The session can be done either in real time or as a precognition.

Supplies

To do this protocol you will need:

- Pencil or pen
- Paper or a photocopy of the form from the Appendix
- A set of seven targets
- A pair of dice or a computer, or hand calculator with a random number function
- A viewer
- A monitor/interviewer (optional)
- A judge

I. Real Time

If you are doing the session with a monitor/interviewer:

- In the real time version, have one person (not the viewer), when alone, select a set of seven targets.

- Put each target image into one of the seven identical blank opaque envelopes, and seal them.
- Give them to a second person (not the viewer) who, using either a random number generating program or the throw of dice, randomly assigns a number between one and seven to the envelopes, one number to an envelope.
- If the dice exceed the number seven, throw again until a number between one and seven is thrown.
- If a number that has already been assigned shows up on a throw, throw again until you get an unassigned number.
- When this is completed you should have seven identical envelopes numbered one through seven, each containing a target photograph. But no one will know which target is in which envelope.
- Have the computer produce a random number between one and seven, or throw the dice again, and use the first number between one and seven that comes up. Either way, this is your target.
- Do the viewing as described in Chapter IV.

If you are doing the session by yourself:

Ask friends to prepare the envelopes as described above, then follow the Remote Viewing instructions in Chapter IV.

When you are finished recording your impressions, take all the sheets of paper produced by the session and give them, and *all seven envelopes,* to the judge. *Do not indicate to the judge in any way which envelope contains the picture you tried to describe.*

II. Precognitive

If you want to do a precognitive Remote Viewing the procedure is the same as real time, except the target envelope/object/location numbering and selection steps take place *after* the sense impressions and drawings are gathered. This means that at the time the viewing session takes place, there is no target selected. Only the future (as we experience it in time space) will reveal the correct answer. The judging is the same. Precognition is a particularly rigorous approach to Remote Viewing, because the answer, as I have already noted, is unknown in space-time at the time the question is asked, so there is nothing to cue the answer.

A particularly well-designed series of experiments was carried out in the late 1980s, at the Princeton Engineering Anomalies Research Laboratory (PEAR).

Three of the researchers at PEAR — Brenda Dunne, York Dobyns, and S.M. Intner — carried out an exhaustive and carefully designed set of remote perception experiments, all done precognitively. Across hundreds of trials they obtained "overall results…unlikely by chance to the order of 10^{-10}.[75] This means their success was exceedingly improbable by just guessing. But, more importantly, these results tell us that in the short term it is as easy to see the future as the present, and this timelessness has become recognized as one of the hallmarks of nonlocal awareness. I recommend that you employ precognition as a factor in your session design, absent a compelling reason to do otherwise.

Coordinate Viewing

This technique was developed at SRI as Hal and Russ attempted to discover the limits of Remote Viewing, before it became clear that physical attributes like size and distance are not significant.

The basic experiment was to reduce the target to its geographical coordinates, its longitude and latitude. Viewers did just as well as if they had been given a locale name, or were searching for an outbound person.

Encrypting the coordinates to make it even more difficult to discern the target also made no difference.

Other experiments shrunk the coordinates to a microdot, a spy technique in which an image or text is reduced to a dot the size of the period at the end of this sentence. It made no difference.

In fact, 30 years of research shows us that no matter how the target is defined, encrypted, or whether its size is big or small, as long as the intention to obtain the information is present, viewers can get it.

I think all of these attempts to make the target harder to acquire proved irrelevant because they represent a fundamental misunderstanding of how nonlocal awareness operates. What defines a target is the intention of the monitor/researcher, to designate something *as the target,* whether this is defined by a photo, a coordinate, or some encrypted designator, and to hold the intention that the viewer will be able to access the target in nonlocal consciousness.

The main reason I am describing this protocol is so you can do some viewings yourself, using this approach, and demonstrate by your own experience what, at first, could seem highly counterintuitive. One of the hardest parts of mastering nonlocal awareness using Remote Viewing is teaching yourself a new way to look at the world. A world in which numinosity and entropy can be more important than physical characteristics.

The protocol itself is the same as a standard location laboratory session, which you have already learned. The only difference is how the target is defined. In this case the location is reduced to the numbers of its longitude and latitude, whether in the traditional form of degrees, minutes, and seconds, or in decimal form.

I have already discussed longitude and latitude in the chapter on LST. A good place to go for more information, a sort of mini-course on the subject,

presented in an easily understood way, is:

http://academic.brooklyn.cuny.edu/geology/leveson/core/linksa/homelatlong.html

You can also use this site to easily get the longitude and latitude of a location, such as a street address. The site walks you through the steps.

Chapter X
Analysis

The judge's task is to take the descriptions and the drawings and compare them one-by-one with each of the targets (whether pictures or objects).

Assume a session using a target pool of seven targets. Rank them one-by-one in the order of best fit. That is, if target "5" seems to you to most closely resemble the sense impressions offered, it would be given a first place match, making it "1." If target "2" seems next best, it should be given a second place. Continue until all seven targets are ranked.

When the probability of something happening is less than one chance in twenty, which is expressed as *p* d .05 (probability equals or is less than point oh five) it is assumed that something outside of chance has occurred to make that outcome possible. The smaller the decimal, say it was .005, the more probable it is that something involving nonlocal awareness has played a role in producing the data.

What kind of accuracy can you reasonably expect?

A baseline was set quite early on: "Analysis of remote-viewing evidence transcripts generated by experienced subjects indicates that for a given target site, roughly two-thirds of the subject-generated materials constitute an accurate description of the site, while about one-third is ambiguous, general, or incorrect."[76]

The *Deep Quest* application-oriented experiment I described in Chapter III, and will say more about in Chapter XII, which had a highly numinous outcome, not unexpectedly did a little better. Going down in a submarine is not something even professionals take lightly. About 85 per cent of the

sense impressions and knowingness material proffered was judged to be correct, or partially correct (in application work, partial accuracy can still be extremely helpful). The location itself was extremely unlikely to have been found by chance, it was determined.

As the years have gone on, and more and more labs have reported studies, none of this has changed much, and you will probably experience similar results. There will be peaks and troughs, though, and learning what particularly seems to work with you or your group is one of the reasons it is important to maintain good records.

Remote Viewing is not a formula, like a programming algorithm. At its core there is, as there is in all paths of inner awareness, an aspect that is inherently non-rational and intuitive.

Allowing your awareness of nonlocal mind to arise into your consciousness requires looking at things through different eyes. Successfully developing the technique is idiosyncratic and personal. You are who you are. You have the personal and cultural experiences that you individually have had. To understand this consider the great differences in siblings from the same family.

Analysis of your session I believe, however, should mean more than the statistical analysis of rankings, although that is the first order of analysis to be undertaken. This is what tells you whether you have allowed nonlocal awareness to occur. Once this question is settled the next level of analysis is to understand the process.

It is important to be consistent in your practice, and to keep good records — digital video, as well as the paperwork, is best of all. Consistency allows you to re-examine what happened, and to perceive and learn from the little personal variances that are present, but usually invisible.

Skilled poker players know to watch for what, in the poker world, are known as “tells”: small unconscious mannerisms, like tugging an ear.

These tiny gestures signal an emotional response, a good hand, or a betting strategy. Good police interrogators learn their own variation on this theme, and you must learn them about yourself, and the people you monitor.

Gender makes a difference in the accuracy of some data. Women are more likely to get the color of a car correct and men its make or model. Not all men, or all women, but the data is biased in this direction. You will have to discover the kind of sense impressions and *knowingness* in which you excel.

Chapter XI
Feedback

Feedback is a subject the research community has agonized over for years. The conclusions which most of us have finally settled on are commonsensical, and have always been intuitively obvious:

Viewers do better when they get feedback than when they don't: There are successful reports in the literature of viewers producing high quality data, even though they were never shown the target. But the overwhelming preponderance of evidence points to feedback as being desirable.

The closer the feedback is to the viewing the better: As a general rule in laboratory protocols, where the result is a statistic, this is true. However, in the applied experiments in archaeology, where feedback may lie months in the future, viewings have consistently been of high quality in spite of the delay that must necessarily be a part of any archaeological dig. Why is this so? It seems probable to me the answer lies in the numinosity of the feedback event. Discovering Cleopatra's palace is pretty exciting.

In the laboratory, or around a kitchen table, after the often powerful first experience, a target photograph while still exciting is not a life marker event. Finding an archaeological site, on the other hand, is always a never forgotten experience and, sometimes, an international event. For this reason the extended length of time between the viewing and the feedback has never seemed an issue.

Don't show viewers the other targets: Although the Ganzfeld Protocol used by Honorton and others calls for the viewer to also be the judge, the most strongly held view those of us in the Remote Viewing research community share is that one ought never to show the other targets that were

in the target set for a session. The reason is obvious: if you show someone other futures/targets than the one selected, you have created more than one possible outcome to your experiment. No matter how tempting, never show the viewer the other targets that could have been selected for their session.

That's all there is to it. Nothing complicated. Just be precise about your timing. When you say, "I will show you a target in an hour," don't forget and take a telephone call when you are supposed to be providing feedback. I know it sounds strange, but feedback timing seems to be something with which many people have trouble.

Chapter XII
Associative Remote Viewing (ARV)
Seven Lessons to Success

Just days after the fieldwork of *Deep Quest,* I decided to take the next step. We could send a message. Could we win a horse race? It was irresistible to me; it was so in-your-face to the skeptics who, as soon as they found out the nature of my research, taunted me saying, "Why don't you do something with it if you think it's real… like winning a horse race." I loved the idea of actually doing it. And on the first try. What the skeptics didn't know, because they don't understand Remote Viewing, is that while it would be hard to design an experiment more rigorous than a horse race, it would also be difficult to design an experiment more likely to succeed.

A horse race is absolutely blind. The outcome is unknown when the data are collected, and is historically acknowledged to be so. It takes place publicly, at a fixed time, at a fixed place, under long-established rules. And it involves a limited known number of potential but as yet unactualized futures. And the outcome is legendarily numinous. Just thinking about *the winning moment* of a horse race conjures up powerful images. Win or lose.

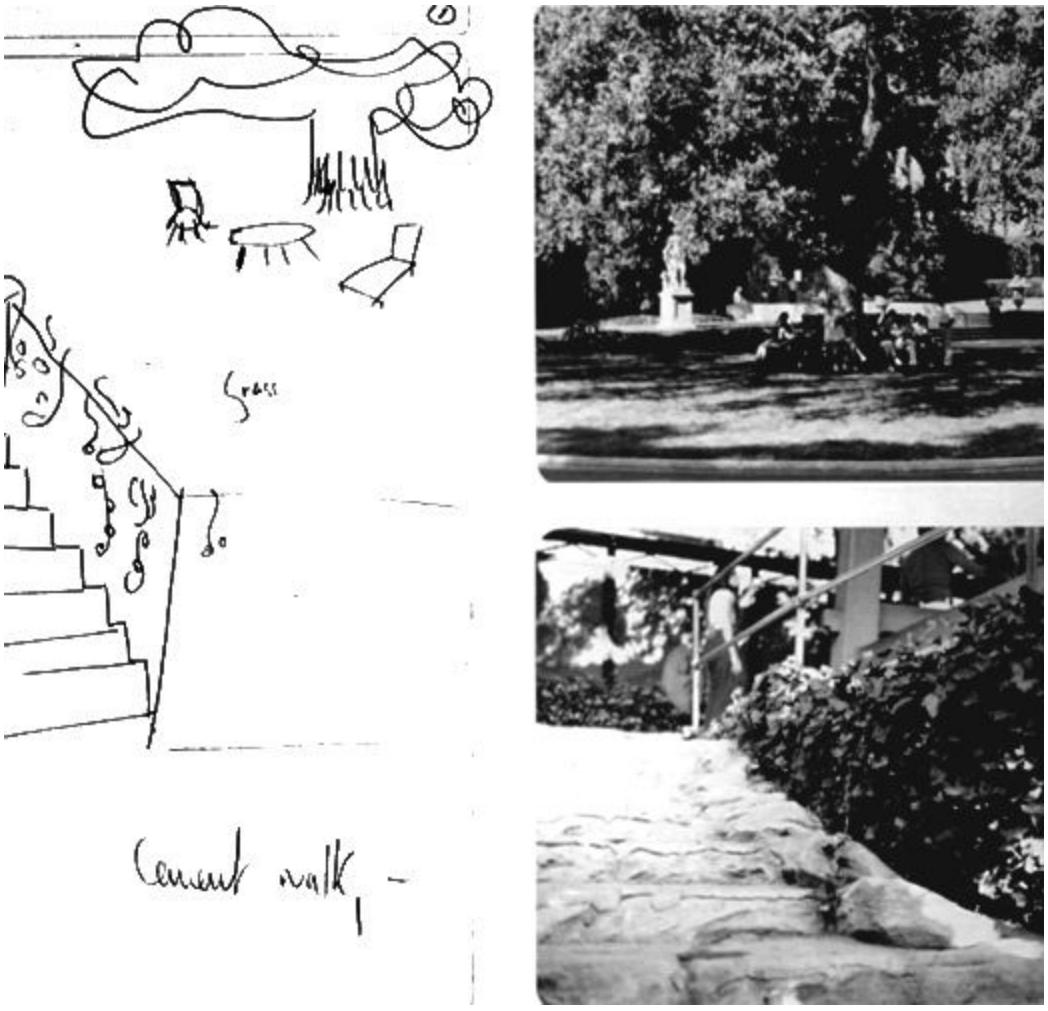
The only difference between an ARV protocol and a standard precognitive Remote Viewing, in fact, is there is for each target an associated outcome unknown to judges, viewers, and interviewers (if they are used). Only after the data are collected is the assignment made so no one is biased to a particular outcome. The sessions done by Ingo and Hella while in the submarine were real time. This time I wanted to do it precognitively. It made the protocol just that much more rigorous, and it would demonstrate that not only could Remote Viewing be used for communication but, using the ARV protocol, one could also obtain a bit of information from the future that could be put to advantageous use. In the weeks since the first ARV I

had decided that I did not want to follow the Ganzfeld model. This time viewers would not be shown all the targets as they had in the first experiment. And the sessions would be blind-ranked by independent judges.

Finally, I wanted to use multiple viewers. Because I have always seen Remote Viewing as an information access process it seemed to me that just as an anti-submarine warfare officer uses multiple sensors to locate a target, comparing all the inputs and synthesizing a conclusion, so it would work to use multiple viewers, each with their own strengths and weaknesses.

The next time Ed came down to Los Angeles from San Francisco I asked him if he wanted to work with me on the horse race. He agreed and, because we had very similar views about Remote Viewing, it didn't take us long over dinner to work out the details. We decided basically to run two completely different experiments, using different people, and different target sets, but done concurrently, and with the same associations, that is, which of the horses in the race would win? Ed would be the monitor of one team; I would monitor the other.

Hella would be the viewer working with Ed; I would do the session with Neddie Pena, a lovely young woman who had worked as the camera person, recording on film every aspect of *Deep Quest*. (Originally I did this only to have an archival record but eventually made it into a documentary still showing on cable television networks.) This also made it possible to compare the output of a practiced viewer known to be gifted with that of a totally naïve viewer who hadn't known Remote Viewing existed until she had been hired a few days before being asked to film it happening.

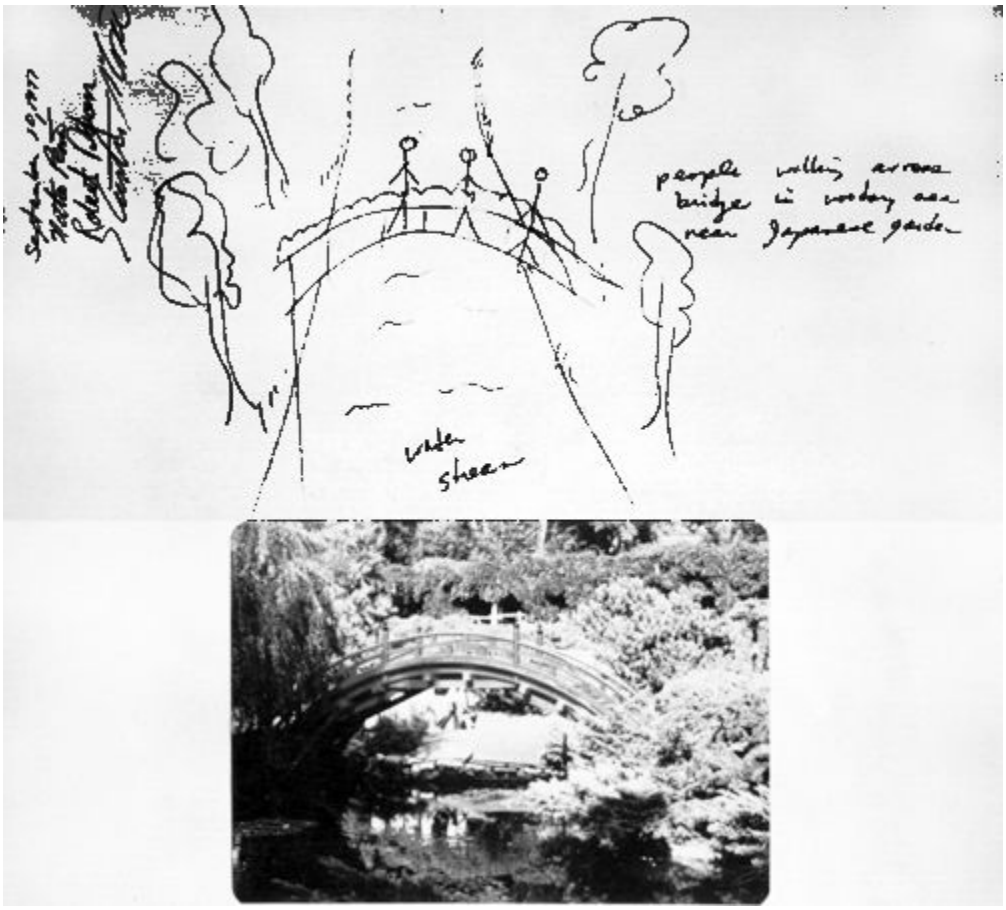


Hella's highly accurate drawing and the target.

The two sessions were done in different locations and were each structured as a precognitive out-bound protocol. Both Ed and I believed the easiest thing to ask a viewer to do in a precognitive session was to describe where they themselves would be at a fixed time in the future. So the sessions each began with "Go forward in time until tomorrow at 4:30 p.m. You are life-size, and you are standing somewhere." From there, through a series of questions, answers, and a drawing (drawings are shown below), each described a target locale.[77]

Each team had it own target set, and its own judge. Once the viewings were completed, and

turned over to the judge the targets were associated with the individual horses, and the judging by two independent judges produced a consensus: For the 6th race at Hollywood Park both Hella and Neddie had predicted the winner would be horse number 6.[78]



Neddie Pena's first Remote Viewing, an ARV which resulted in winning the sixth race at Hollywood Park, was startlingly accurate.

That evening we piled into two cars, taking my six year old daughter Katherine, and went to Hollywood Park to see the sixth trotter race. Anyone who saw us there would have had no doubt we had won.

My daughter found the leaping yelling adults amusing. She was young enough not to be embarrassed, and joined in, her small much prized serape woven for her by a teacher at her school bobbed in the breeze as she jumped up and down.

Over the ensuing years, in addition to a 42-week ARV run which my colleague Rand De Mattei and I conducted, tripling our money using the S&P 500 index as the instrument for our investment, a variety of teams have put ARV to work. Hal set out to raise exactly $26,000 to support a new Waldorf School, and quickly did so. Perhaps the best known series was the one done by Russell involving silver futures, in which they called the market correctly nine times in a row.

James Spottiswoode finally organized the ultimate ARV series, incorporating everything we had learned. His goal: to take on the California lottery.

The experiment was run in late 1995 through the Spring of 1996. The game was to win the Fantasy 5 Lottery. Doing that required guessing five numbers, each of which could be between one and 39—for instance, 2, 19, 4, 12, 37.

The odds of doing this successfully were 575,757 to one. A far more formidable task than just guessing whether the market would go up or down. Or, as in the original ARV, picking one horse from a pack of six. To try to get at the five numbers directly would require doing 5 viewings with 39 targets in each target set. The session data from each viewing would, then, have to be blind ranked against the 39 target set. It was an impossible judging task. And doing that correctly five times in a row (one viewing for each number combination) making a total of 195 viewings, all done in the space of a day or two from the time the tickets were offered to when the correct numbers were picked was completely unrealistic.

The solution James arrived at was conceptually similar to the Hollywood Park ARVs: Have multiple viewers each working with their own target set, and look for consensus. Only James took the concept up to a far more sophisticated level. His solution represents, I think, the epitome of the art of doing ARVs.

To understand his solution imagine a grid of little squares, like a giant checker board. Each square contains one of the five number combinations, a person could pick. There are 575,757 squares in the grid.

Now suppose that since you couldn't reasonably go directly to the winning individual five number combination, you carved your grid up into sections, or blocks and settled for just getting the right bloc, which would be a far smaller number. There is a trade-off, of course. You would have to buy a ticket for every combination in the chosen block, it might cost you a few thousand dollars (each ticket with one five number combination was a dollar). James decided it was worth the cost to have a manageable number of futures. But how many blocks would it take? Too few blocks and the cost of making a choice, since you would have to but a ticket for each combination in the block, would be prohibitive. Too many blocks would require a larger number of viewers than anyone had ever assembled.

James had been able to get 17 people to sign on as viewers, so with that number he decided to create four teams of four viewers, with one person each time randomly selected to fill in as needed. All the viewers in each team would do their own experiment, using their own target set but, like the original horserace, if nonlocal awareness was a factor each team of four should produce a consensus on a single number from 1 to 4. Combining the four teams' work yields four numbers, each in the range from 1 to 4, and these taken together specify which of the blocks contains the winning lottery entry.

Since there were four targets in each target set and four teams to cover all 575,757 possible combinations that means there would be only 256 blocks – one of which contained the winning lottery number. This was a manageable number. Each bloc would have 2,249 individual squares in. Thus, it would cost $2,249.00 to buy all the possible outcomes each block contained. Expensive, but also manageable.

Because the viewers were scattered across the U.S. as well as Great Britain, James decided to run the whole thing using FAX machines and the Internet, a technique we had found reliable in several of the archaeological projects.

We viewers faxed in our impressions, and he set up a website we could go to for feedback. Before he saw the target pool James called each viewer. There were two purposes for this. First, to get further detail to augment the FAXed response; second, to make a moment of human-to-human contact in the course of getting the information, because by then we knew that this contact made success more likely. Another lesson you should bear in mind.

To make the feedback as numinous as possible he called a second time as part of that process. Utilizing what had been learned by then about feedback he also arranged that the entire cycle, from viewing to feedback, would take as little time as possible, usually less than a day.

Taken all together this was, in my view, the best designed ARV ever conducted.

It took four successful full dress test runs (everything but buying the tickets) before James felt the quality of the viewing was high enough to commit money. The fifth run was a "go." All went well with the Remote Viewing part of the project. James had optimistically allowed himself only three hours to buy the 2,249 tickets, print the number choices on them, and get them back to the shop where he had bought them. He discovered it just couldn't be done, and he watched helplessly as we won the California lottery, but to no effect other than the satisfaction of doing it, because of something that had nothing to do with the Remote Viewing portion of the task.

James' failure reveals the central problem with ARV, one I simply had not seen when I conceived the idea. Only experience could teach this lesson: In this application protocol the Remote Viewing part is only one step in a chain of steps, although it is the one that gets most of the attention. The history of this line of research has demonstrated, though, that little things can cause matters to go awry, and most of these problems have nothing to do with the Remote Viewing component of the project. This is another lesson you must bear in mind.

Also, you need to know it is possible to have a highly significant set of Remote Viewings and still lose money. In our experiment with the S&P 500 we did the research in runs of seven weeks, making a call on Thursday for the market movement on Friday. In one particularly successful run of seven weeks we were correct five times, we could not make a call once, and we were wrong once. Statistically, predicting one of three possible outcomes five times in a row is quite improbable by chance. Yet, even with that bit of information from the future we lost money on that run. How? On the occasions we were correct the market made only a small move from the opening to closing price, so our gains were correspondingly small. The one time we were wrong the market moved so much that the controlling authority stopped it. That one wrong call wiped out all our gains and then some. We ended up that seven week run in the hole. And it had nothing to do with the Remote Viewing.

Another ARV team found that while they had achieved a modestly significant statistical result their "wins" were not enough to offset the trading fees they had to pay. When the costs of the project, including the commissions, were deducted they almost exactly equaled their gains. We had tried to avoid this one by making a trader part of our group, so there were no commissions when Rand and I had done the S&P 500 project, and I recommend you consider this lesson if you are planning a project that involves a middleman trader/broker.

In the case of Russell's silver futures effort, he suddenly found himself the target of personal animosity by one of the other participants, and facing one member of his team who wanted to change the agreed upon split in his favor. Hard feelings so poisoned the gestalt of the group that in their next run of calls they were wrong every time, and disbanded. If you want your ARVs to work, never disregard the psycho-dynamics of the group. This is a lesson I cannot over-emphasize.

Every group of which I am aware has also discovered that the amount of work required to execute a Remote Viewing directed trading strategy on a regular basis proved excessive. This was what eventually ended our S&P project. After 42 weeks, although we were ahead, we were not convinced

that the advantage gained was worth the effort. Hal reached a defined goal and quit, and I think this is also an important lesson to remember when you plan a series. Don't conceive of it as open-ended. Instead, see a attainable defined goal for which there is a real need.

Spottiswoode's experiment ran into an unexpected aspect of this problem. James built on everything we had learned up to that date, including incorporating redundancy. But he discovered that certainty came at a cost: Just handling the paperwork became such a chore that it was hard to keep focused on the Remote Viewing. Spreading the tasks over more people is the classic answer but, in nonlocal terms, probably not the right one. The attitudes and intentions of each new person become a factor influencing success. It is very hard to hold the kind of consensus required for good nonlocal linkage over long periods. The lesson is: keep the experiment logistics as simple as possible involving the fewest number of people to accomplish all the required tasks.

Looking back across the years, my sense of ARV is that it is a very useful protocol for "one off" projects. The kind of repetitive routines required to implement a Remote Viewing investment strategy soon become boring, and Remote Viewers find it hard to stay focused. Also considering the various efforts it is impossible not to note what a big factor over the long haul the non-Remote Viewing aspects of the project become. However, equally, it is clear that when the novelty of the effort keeps interest high, the purpose is considered "noble" by those involved, the goals are clear cut, and the occasions of use are limited, ARV has an excellent track record.

The protocol works best in either a binary (something will happen, something will not happen), or three state mode (the market will go up, the market will stay the same, the market will go down). So if you are planning to use ARV, keep the design simple, the purpose clear and compelling, and the time span of the project as short as possible.

Chapter XIII
Archaeology

For me, over the past 30 years the workhorse protocol I have used to accomplish most of the research for which I and my lab, Mobius, became known involved a consensus protocol that was developed in the context of archaeology, although we have adapted it to several other uses, and I can see even more possibilities.

The use of Remote Viewing in archaeology enters the literature in the early years of the last century with Frederick Bligh Bond's reconstruction of Glastonbury Cathedral in England, and continues (albeit infrequently) to surface periodically in research ranging from Stanislaw Poniatowski's early man work in Poland, before and during World War II, with the great Polish Remote Viewer Stefan Ossowiecki; General Scott-Elliot's reconstruction of Bronze Age sites in England; Alexander Pluznikov's reconstruction of Napoleonic battlefields in the Soviet Union; Clarence Wolsey Weiant's important Mesoamerican discoveries at Tres Zapotes while he was on an expedition with the Smithsonian Institution; and C.S. Reid's reconstruction of Ontario Iroquois Indian sites, with George McMullen. I have written about this research in detail in *The Secret Vaults of Time*.[79]

These early explorations were done principally by archaeologists whose focus, as one would expect, was archaeological. These researchers were stymied. They needed a location, or a description, or both. As archaeologists they had little interest in protocols of data collection, and blindness was a given. If it wasn't unknown and blind to all, they would know where to look. They wouldn't need nonlocal awareness. In most cases, it was desperation that led them to try a Remote Viewing approach. They were concerned with the solution, not the process, because for them the game only began when the site was located.

I began from a completely different direction. My interest was in the nature of consciousness. Archaeology was attractive because I saw these projects as being highly numinous and, therefore, more likely to succeed. They were also elegantly suited to deal with blindness and permitted highly detailed evaluation. My questions were: Was consciousness nonlocal? Was there an aspect of our consciousness that existed outside time-space? How was this experienced? Did all the senses report? Was the sense of knowingness, that is, the hallmark of these kinds of experiences, genuine? Could it be evaluated for accuracy concept by concept? Could a protocol be developed which would allow almost anyone to gain access to that ineffable aspect of consciousness?

The beauty of archaeology was not just its unimpeachable blindness. It was also possible to establish what was known, and not known. A site like Cleopatra's palace, or a lost ship on the Grand Bahama Banks lies in an area that has been repeatedly surveyed over many decades maybe centuries. Frequently the search is to find that very target. And much of the materials likely to be found at such a site have also been the focus of intense study. I once watched Peter Throckmorton, the head of archaeology for our *Seaview* Project, identify a ship on the basis of a nail, a small piece of a ship's fitting, and a brick. Later excavation proved his judgment correct. I knew that archaeology would allow for highly detailed evaluations, in a way which would be difficult to achieve in a purely statistical protocol.

If a Remote Viewing could successfully locate a site, describe it, and reconstruct its history, we could get insights into how the process worked. And that would tell us something about what it means to be a human being, and how we, as individuals, fit into a larger context of life.

In 1968 I began developing a consensual methodology using multiple viewers each independently and individually responding to the same questions —in conditions of intellectual and sensory blindness. In the model in my mind this was an engineering problem, only it was engineering consciousness, not mechanics, or electronics. In this kind of Remote Viewing, the collection and analysis of the data produces not just a statistical outcome, but provides practical guidance, a way of developing

hypotheses which fieldwork validates or discards. There is a richness to the experience that the laboratory can never duplicate.

The Remote Viewers in this protocol function as survey instruments, both before and during fieldwork. Using more than one viewer on the same site is the equivalent of having multiple electronic sensors such as side-scan sonars, or proton precession magnetometers. These devices electronically survey an area and then collectively define what is there. The same is true of Remote Viewing. The sense impressions of the target the viewers have is like the physical measurements an instrument makes. But Remote Viewing has an additional dimension, this is the knowingness that is the mark of nonlocal awareness. And this data can be invaluable in the reconstruction of a site's history.

The protocol itself is designed to facilitate this, and to create a kind of meta-mind. The Remote Viewers are analogous to the intuitive component of the meta-mind, while the researchers serve the function of the analytical component.

It is a perspective quite different from the materialist scientist-subject model of experimentation. In that model consciousness resides only inside your head. Roles can be clearly defined because of this. Scientists hold the power and are in control. Subjects knowingly or unknowingly are studied, and often manipulated.

The characteristics of this kind of applied Remote Viewing research are:

- The parapsychological aspect is principally a mechanism for generating hypotheses to be tested by later fieldwork.
- Unlike laboratory Remote Viewing, it may use statistics, but only as a part of the analysis process.
- Sometimes there is no baseline against which to measure variance from chance.
- Projects are invariably interdisciplinary.

My first chance to try this consensual methodology began, as so much did, with *Deep Quest.* The location and reconstruction of a previously unknown marine archaeological site was the third part of *Deep Quest.*

Chapter XIV
Deep Quest and The Lost Ship

Months before we went to sea in *Taurus* I asked Ingo, Hella, and the Canadian, George to participate. Ingo was in New York, Hella in Los Angeles, and George in White Rock, British Columbia. I thought the three of them made a well-balanced team with the best chance of success for this important part of *Deep Quest*.

Each was sent a copy of the same standard navigational chart, "Catalina Harbor and Isthmus Cove," Chart No. 5128. The scale was 1:10,000. I bought the charts at a sailing shop in Marina Del Ray, California.[80]

Along with the map went a series of simple questions asking them each to locate something unknown on the sea floor. To describe it in detail. To explain how it had gotten there, and how old it was. The viewers were also asked to make simple drawings of what they saw.

Friends asked me if I was worried by the fact that none of the viewers had ever been to Catalina, and that I was asking two of them to do something from thousands of miles away. I told them nothing that was known about Remote Viewing suggested distance played any role in a viewer's ability to see their target. Sometimes I explained the space experiments—the Remote Viewings of Mercury, Jupiter, and Mars—done by Ingo and Harold Sherman, which I have already mentioned.

When asked how many times someone had demonstrated they could see through hundreds of feet of seawater, I had to admit I knew of no precedent.

As I was standing in line at the post office with the identical envelopes containing the charts and questions, it suddenly came to me that Deep Quest

was going to happen, was going to be public, and potentially very embarrassing if it failed. But, honestly, I didn't think it would fail.

I proposed to Walsh and Keach that there should be two independent observers; individuals whose only job is to watch us do ours, and to control all the records. They agree and ask Brad Veek, a retired Navy commander and Associate Director of The Institute for Marine and Coastal Studies at USC to be one. Ed and I talk it over, and he proposes his old friend and colleague Anne Kahle, Supervisor of the Earth Applications and Climatology Group at Jet Propulsion Laboratory. I ask her and am very pleased when she agrees.

Within days the viewers' responses are back. I give Brad Veek the charts which he puts on a light table usually used for photographs. By laying them one atop another, he creates a master chart with all the location information. There are a number of sites designated by one of the viewers, but one site is picked by all three.

The master map compiled by Brad Veek of the Institute for Marine and Coastal Studies of the University of Southern California.

It takes a couple of days to transcribe the sessions, and we wait through the hours impatiently. Again a consensus emerges: In their historical reconstruction all agree it was a wooden sailing ship that had burnt and blown up amidships, which was why it sank. They see the ship as coming up from the south, and date the accident 1880-1894.

We are told to look for specific artifacts. The observations range from the fairly predictable, although this makes the observations no less potentially accurate: anchor chain with part of the deck still attached, is a good example. They see the hull as mostly eaten away by marine worms, which is also expected, although they could just as easily have described a metal vessel. Thinking about it later that day, I realize that being wood will be useful for another reason. Because worms destroy at a predictable rate, if this proves accurate it will help with dating the site.

Sometimes the object described is not unexpected, but the detailed description of its disposition is. Hella, for instance, sees the aft helm of the ship lying with the wheel down and a shaft sticking up, which she both describes and draws.

Sometimes the things the viewers volunteer are not at all anticipated, and it is these "off the wall" observations that impress me the most. They have what is described as a low *a priori*probability of being found at this site, and, from that day forward I gave them special weight.

There is a description of a Y-shaped object with knobs on the end, as well as a little drawing to accompany the words. I ask myself why someone would see this object, at once so ordinary, yet so unique? It gives me an insight about the importance of shared intention in the group, and the role of intention in joining viewers and researchers together. The viewers are giving me things about which there can be little doubt concerning Remote Viewing's role, if such things are discovered at the site. The Y-shaped object has a second gift: it is depicted as being heavily encrusted which, if accurate, will be useful. Like worm destruction, encrustation grows at a known and predictable rate.

A winch possibly powered by steam surprises me. It is even less to be expected than the Y-shaped object, and constitutes a lovely unanticipated observation. The linkage of sail with deck steam engines is not an obvious image. And in addition to being unanticipated it provides yet another cross-check on the viewers' dating of the wreck.

The most compelling single object description of all though is an observation by Hella: a block of semi-dressed granite approximately 5-feet by 7-feet by 9-feet.

It is completely unanticipated, and really brings home to me the importance of the low *a priori* probability observation. In seawater one would expect a wooden ship which had sunk almost a century earlier now to be mostly debris. But a monolith of granite? Not expected.

In the weeks that follow we prepare everything necessary for the three days that are coming. Arrangements are made for the viewers to fly in but, at the last minute, George is unable to make it. Ingo and Hella will be there, although Hella has a lot of reservations about boats in general, and submarines in particular.

Finally everything is ready, Ed has come down from San Francisco, Ingo is in from New York. Hella and I already live in Los Angeles.

Sunlight flickers on choppy Pacific waters as the cabin cruiser *Sea Watch* cuts through the ocean on her way to the Marine and Coastal Studies research station on Santa Catalina Island.

Just after we dock at the IMCS facility we go over the Remote Viewing material I have compiled. The mess hall is empty as we share pizzas with the submarine crew and the staff of the Institute. Veek observes that the site selected is at "almost 400 feet, considerably below the depths a diver could reach without exotic gases, so I guess we can say no one snuck out and took a look before answering your questions." The deep ocean people find this funny.

Al Witcombe, *Taurus's* senior pilot, puts his pizza slice down and says, "In five months of diving almost daily in this area (the viewers had selected) we have never seen anything remotely like what your viewers describe. The sea bottom is unusually clean down there," he says, pointing his finger at the consensus zone I have selected.

Al Trice who founded Hyco, looks like he has spent his life at sea, finds it "damn difficult to believe that somebody thousands of miles away can see such stuff on the sea bottom."

Crew member John Whitney agrees and sums up what seems to be the view of the entire *Taurus* contingent, "The whole thing is rather daft, really it is."

After a minimal breakfast, and as dawn is breaking, everyone but the viewers gathers around the chart table outside of *Taurus'* hangar, before she is launched. The submersible sits on her cradle, her bulbous shape and stubby wings painted a jaunty red-and-white. "She looks like a friendly spacecraft," Ed says as he walks up. Witcombe agrees with him, "There are a lot of correlations between deep ocean craft and space probes – only diving is more technically complex and in a sense more dangerous, owing to the enormous pressures that build up with all the seawater."

Witcombe, Veek, Kahle, and I go over the chart one last time. From a search area of about 3900 square kilometers the viewers have selected an area of about 81 by 108 meters. This tiny area lies about a kilometer and a half off of Blue Cavern Point. As we are standing there Witcombe again cautions me not to be disappointed if nothing turns up. "Except for an old wreck off Bird Rock about half a mile away that was sunk for a 1930s movie, we haven't seen anything like what you are looking for." I can't tell whether I respond with a smile or a grimace.

I have selected for the first archaeological deep ocean dive, guided by Remote Viewing, Bob Dixon, who is overseeing logistics, including still and motion picture photography of this entire event, myself, and

independent observer Kahle. Witcombe is the pilot, and Whitney is his mate. Veek and Trice will be on *Taurus'* surface support ship, along with Curt McCosco, the sound man, who is recording their side of all radio transmissions.

Those of us in the submersible climb the ladder to the top of *Taurus,* then ease ourselves through her narrow hatch. It occurs to me that I have never asked either Ingo or Hella whether they are claustrophobic. With a clank *Taurus* begins the slow trip down the tramway and, then, suddenly floats free of her cradle.

We are towed out until we clear the Institute's harbor, then Witcombe tells Whitney to get the line and close the hatch. "Permission to dive," Witcombe says into his microphone.

For the next three hours *Taurus* roams the strange horizon of the sea floor, her passengers increasingly desperate as the sought-for targets fail to materialize.

The problem, Witcombe explains, is that "we can't find the exact location. It's easy to mark something on a map, hard to find it when there is no familiar landscape by which to take one's bearings."

As he says this Kahle leans forward, now herself caught up in the search. "Is that something over there?"

"Nothing on the sonar, but we'll take a look," Witcombe says, and alters the submersible's course.

It takes almost five minutes to get on location, and during this time I am becoming more depressed. It's not just looking stupid, although there is certainly that. I had never really realized just how complex, difficult, and physically challenging this was going to be. In my head it had just sort of happened. Now it is real, and failure is looming.

It is obvious the others are aware of my anguish. They discreetly start making supportive noises. “Well, you knew it wasn’t going to be easy…,” Witcombe begins.

“Look, Al,” I interrupt, “can we break for lunch? I think we should put one of the Remote Viewers aboard. It’s obvious we can’t even find the location they have selected, and, if we can’t, we won’t be able to test any of the information they have given us.”

Witcombe agrees, and we begin our ascent. As we are rising I ask him to contact the surface and ask that Ingo be brought across in the rubber transfer boat when we surface. Witcombe is able to raise the surface now with the special underwater phone, and passes the request along. Ingo will come across, and Dixon will have to leave. Space is extremely limited in the pressure sphere.

Whitney, who has been mostly silent throughout, suddenly speaks up, “Look, why don’t you get the surface to take a fix on the target point and then have them drop a pinger (a radio homing device) over the side at that point? It will send out a signal we can zero in on. That way we will at least find the site….”

Witcombe and I exchange a look, and he reaches for the transmit button.

“…Whether there is anything there now…that’s another matter,” Whitney adds with cheerful skepticism.

Over the speaker we learn the surface ship does, indeed, have on board several of the devices, which look something like old-fashioned doorbell batteries.

But our rising hopes are dashed a moment later when we are told that most of the pingers are defective. As we are digesting this, *Sea Watch’s* captain transmits again, saying he thinks he can cobble together from all the parts one pinger that will work.

As *Taurus* lies bobbing on the surface, the rubber comes over with Ingo. Dixon and I get off, and when I get back to the surface ship, everyone is working to assemble an operational pinger. I am struck, as I have been several times during the day, with the good will and hard work being extended to me by strangers, most of whom think what is being done is probably a waste of time. They are professionals with no cherished outcome, who are giving their best. It is very moving.

Finally, a working pinger is assembled. The rubber boat takes me back to the submersible as the surface ship takes a three-point fix and prepares to drop the pinger over the target site.

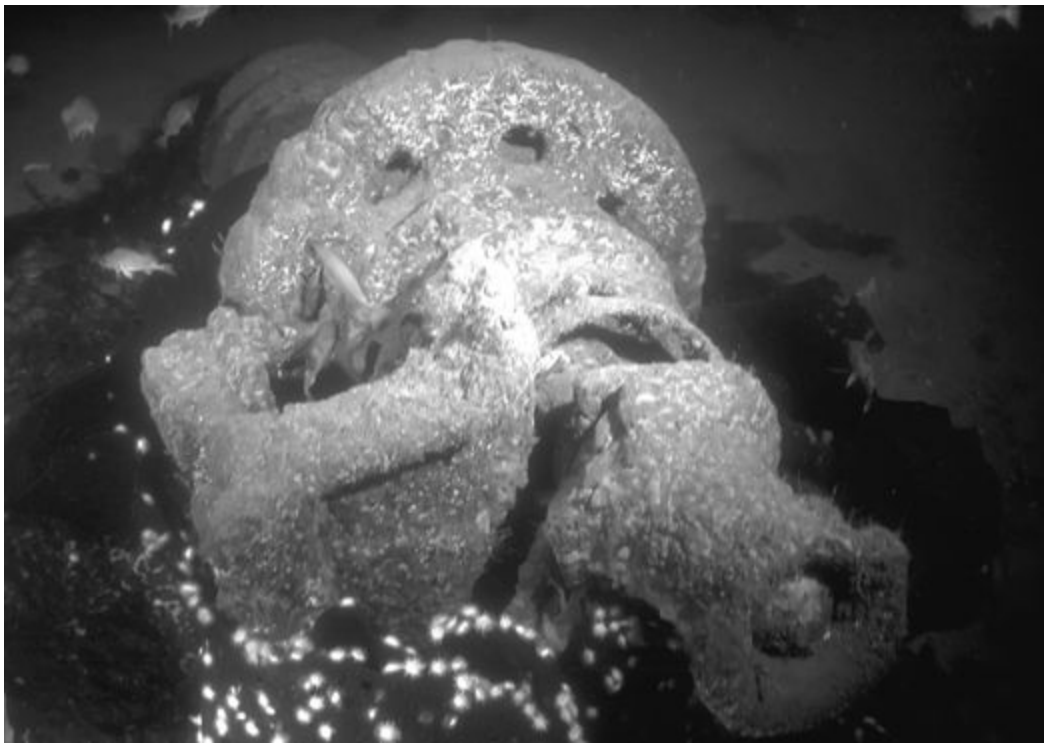
As soon as I have scrambled down the hatch, Whitney has it dogged, and we are preparing to dive. As we descend, all of us, I think, are comforted to hear the cheerful "bleep…bleep" of the pinger. We don't know if there is anything at its location but at least now, we will be able to get there. We begin to move laterally across the sea floor, the pinger's "bleep…bleep" coming in loud over the speaker. Ingo points his arm and suggests, "A little more to the left, Al," and Witcombe adjusts his direction. The bleeps get louder still, as we move along.

"O.K.," Witcombe says over his shoulder, "We're in the area now…. My God… what is that?"

Suddenly the cabin temperature, atmosphere, and everything around me seem to change. There, clearly before us, standing out of the darkness and caught in the spotlight beam, is the deck winch we had been told to look for. Little yellow fish with white stripes down their sides swim in an out of it.

"As if Neptune had dressed it for our arrival," Witcombe says to himself, almost in a whisper.

"*Taurus*. Can you calm down? What's going on down there?"



The steam winch described by the viewers.

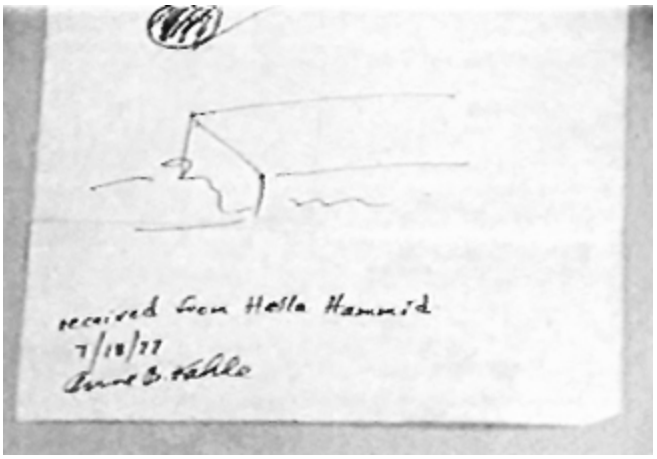
Witcombe has been holding the transmit button down as we scream and yell, slap each other on the back and jump up and down, as much as six inches of headroom will allow. The voice over the little speaker brings us back.

"A hit. We've done it. There's stuff all over the bottom here," Witcombe tells the surface.

In the hours which follow, we find the aft wheel exactly as Hella had drawn it, and soon locate the Y-shaped object. With the help of the manipulator arm and a wired-on plastic Knudsen yogurt crate, we pick it up and bring it to the surface, as the day's dive ends in exultation.

Looking through the viewport, past Al Witcombe, to the aft helm predicted by Hella Hammid. Note the line to which the pinger is attached.

In the next two days of diving, after the ELF experiments, we hit every single target. Nothing is missed, including most impressively the strange stone block Hella had predicted.



The strange stone monolith Hella saw before the dive.

Looking like the monolith in Arthur C. Clarke's *2001,* it rears up from the murk of the ocean floor, a final testimony to *Deep Quest's* successful use of Remote Viewing as a tool for exploration, a way of communicating, and an example of nonlocal mind unaffected by involvement with electromagnetics.

Almost a year will elapse before the final chapter of *Deep Quest* is closed. It begins with Witcombe's report. Going back through the logs and after carefully examining the pictures of the site and the objects found, he and Trice conclude that the ship sank "by burning and blowing up amidships.

The block Hella had seen was just where she placed it, and through the viewport looked just as she had drawn it. Taurus' arm bounced off of the stone.

By distribution of wreckage it is clear that this ship did not just settle to the bottom. She appears to have suffered an explosion amidships, probably owing to fire, since some of the wood shows charring and, only then to have sunk."[81]

A marine archaeologist, who asks to be anonymous, examines the photos and tells me, “This winch was almost certainly steam-powered. At this time ships had on-deck high-pressure steam engines. The technology was primitive, and in the early days before they got a handle on it, these engines would blow up. I suspect the engine blew up, and that caused the fire.”[80]

Based on the rusted fittings, the winch, and the other objects, he places the dates almost exactly the same as the dates proposed by the viewers – 80 to 95 years. And he provides a possible explanation for the block.

“When San Francisco was expanding, ships plying the coastal trade would bring up these big blocks of granite from quarries in the south. They were carved up for lintels and stoops to adorn the newly affluent city.”[80]

Keach helps me arrange for a metallurgist to examine the recovered metal fragments. Using X-ray excitation, Scott Hubbard, an expert in the field working at the University of California - Berkeley, reports back to me: “We cannot say anything absolutely conclusive, but there is highly suggestive evidence, based on the lack of chromium [present in all steel smelted by modern processes], that this metal was produced at least 75 years ago.”[82]

A third fix on the date comes from the encrustation on the retrieved items.

Marine organisms grow at a known rate, and the over-one-inch thickness found on several artifacts, including the Y-shaped object, shows they have been underwater for many decades. Similarly the growth of seaweed that intertwined the objects assures they have lain undisturbed for years.

The Y-shaped object predicted by viewers. Note the encrustation.

For some reason, at a dinner party where I am loudly attacked by a skeptic who says, "How do you know they didn't find those things somewhere else

and just dump them overboard, then go back and mark your chart?" it is the seaweed that brings him to a sputtering silence.

Thomas Cooke, marine sites expert for the Bureau of Land Management (the government agency charged with keeping track of marine wrecks), analyzes the site and all our records and sends me this: "Based on an intensive study of the sites in southern California waters, I must conclude that the area selected by Schwartz' psychics was previously unknown and could not have been found by going through old papers, books at the library, or that sort of thing."[83]

This is critical because along with the depth of the site, it rules out anything but Remote Viewing as the source of the location and descriptive information.

When Cooke is interviewed for the documentary on *Deep Quest* he expands on this saying that, "there are 1653 known wrecks along the Southern California coast," and that the wreck we have found is not "one of them."[84]

This gives me the idea of how to obtain a statistical measure for the probability of finding the location. The target area equaled a rectangle 80 x 108 meters, which is .00864 square kilometers. It was located in a search area that was 3900 square kilometers. That meant if the search area was overlain with a grid made up of rectangles the same size as the target area there would be 451,389 equal-sized rectangles in the grid. The wreck is unique, not because of its unknown location, but because the whole complex of Remote Viewing location and reconstructive material is as distinctive as a finger print. What is the chance of locating the one correct grid box out of 451,389 similar boxes? It turns out to be very improbable to do this by chance.

It is something that Don Walsh remarks on, when he is interviewed for the documentary though that gives me the greatest pleasure: "We know submersibles. We know deep ocean engineering. They would have had to

beat us across the board. I'm just saying that this didn't happen by chance."

Including *Deep Quest* I have now done about a dozen of these experiments. The papers describing these projects can be found on my website: http://stephanaschwartz.com, where they can be freely downloaded. In The *Secret Vaults of Time* I discuss 100 years of research before I became involved, and in *The Alexandria Project* I take one particular research series and go into it in depth. The papers and the books, along with this book, will give you a command of the history, art, and science of this approach to Remote Viewing.

This includes, among others, the search for remnants of Columbus' grounded caravel from his fourth voyage in St. Anne's Bay, Jamaica; the location and reconstruction of a buried building in Marea, Egypt; the reconstruction of a Meso-American Indian site in Texas; the wreck of the American brig *Leander*; The Lighthouse of Pharos, one of the seven wonders of the ancient world; and, the one that drew the most attention, the location and description of the Palaces of Marc Antony and Cleopatra under the waters of the Eastern Harbor of Alexandria, Egypt.

There is a second group of projects in which all the Remote Viewing has been done, but the fieldwork has not been carried out, or completed, usually because unlike *Deep Quest* or the Brig *Leander*locations and reconstructions, I did not control the fieldwork. In this group are the Lake Erie steamer *Dean Richmond* which has been located, the Remote Viewing being confirmed by side-scan sonar, although the diving has not been done; the Talking Idol of Ix Chel in Cozumel, Mexico; the Tomb of Alexander the Great where preliminary fieldwork suggested we had a hit, but it could not be completed because it was under Nebi Daniel Mosque; and the identification of the bones of Alexander, which are located at the Monastery of San Makarios along the desert road between Alexandria and Cairo, and await only DNA research, not available when we found them, which would at least partially confirm the Remote Viewing data. Their physical description has already been confirmed.

All of these projects have enjoyed what, in retrospect, must be considered an unusual degree of success — although I know of no other experiments quite like this Remote Viewing series, so comparisons are difficult. Through all of them, the protocol used in *Deep Quest* has been continually refined, while remaining substantially the same from first to last. The basic assumptions upon which it is grounded seem to have held up pretty well. In the next chapter I will take you through the protocol step-by-step. I will focus on archaeology but, as you read it, consider how you can adapt it to your own special circumstances. To give you a sense of how this might be done, I will follow this with chapters on several variants, from business decisions to locating natural resources or solving crimes.

Chapter XV
The Mobius Consensus Protocol

Here, in their proper chronological order, so that you can have them as a simple checklist, are the steps to the Mobius Consensus Protocol (MCP):

Remote Viewing Sessions

1. Prepare charts or maps.
2. Assign Remote Viewers an R-number, e.g., R-1, R-2, by which they will be designated.
3. Assign monitors to viewers for in-person sessions
4. Record Remote Viewing sessions.
5. Transcribe session records.

Analysis

6. Create of Master Composite Map.
7. Produce Numbered Concept Transcript.
8. Analyse drawings.
9. Break down transcripts into concepts.
10. Code and sort concepts by category, producing
11. Breakdown by concept category document.
12. Assemble surface geography field guide.
13. Assemble reconstructive data.

14. Store all data in a vault, outside of the researchers' control, to assure unimpeachable chronology of prediction, fieldwork, and analysis of results.

Fieldwork

14. Confirm on-site location and descriptive data and develop additional site data.
15. Carry out Fieldwork.
16. Conduct electronic remote sensing if previous independent surveillance has not been carried out.

Post-Fieldwork

17. Location evaluation.
18. A priori evaluation.
19. Concept evaluation.
20. Location probability analysis.
21. Evaluate Remote Viewing comparing with electronic remote sensing
22. Viewer feedback and final report.

That done let me now take you through the MCP step-by-step so you will be able to understand what each step entails, and why it is done. The numbers in this section refer back to the list above, and are not sequential.

Typically the protocol I am about to describe is a several year effort involving scientists and support staff from a number of disciplines, usually from more than one university and laboratory. Let me emphasize again that

Remote Viewing is not a magic bullet, nor a cure-all. In this context it is a search and reconstruction technology, involving access to nonlocal consciousness.

What you are learning is another remote sensing technology in many ways similar to more traditional electronic sensors, each with its own strengths and weaknesses. And, as you will discover, there are relatively few applications for Remote Viewing in which the Remote Viewing alone is the sole solution. Much more usually, it is just one step in a process. Important, but only in the context of the larger project. What makes Remote Viewing different than electronic remote sensing is that it is not time-space limited; if its dynamics are honored there appears to be no limit to the range of information that can be achieved.

Premise:

- The use of nonlocal awareness in an applications setting is an engineering problem addressed by creating a bio-circuit. It is as if each person participating in the experiment, by the act of their intention to become involved, were a chip on a motherboard, the whole linked together in a circuit. Only this circuit is not electrical, but intentional and nonlocal.
- Remote Viewing is not the end product, only a sensing technology useful in directing subsequent fieldwork.
- As with any remote sensing technology the principal difficulties are:
    - Achieving the best information-to-noise ratio possible
    - Interpreting information

Mobius Methodology The Five Team Bio-circuit

To begin with remember there is no such thing as an" omni-scientist." No one commands the range of knowledge a typical applied Remote Viewing project demands. I once traveled to what was then East Germany to talk with an archaeologist whose lengthy career had been focused on the left handles of Mediterranean amphorae, a long-necked ceramic used to store and ship all manner of things in the classical world. She looked at the examples I had brought with me and, by the marks on the handles, told me these amphorae had been made at a particular pottery and, then, on closer examination, gave me the name of the potter. She went on to tell me how this potter had trained in one city, and then gone down the coast to work in another pottery where he eventually became the master. That moment of discourse, tossed off as we sat in her workroom, had taken a lifetime to accumulate.

Many disciplines are required to do an applied project, each specialist working only in their area of competence. Never assume more than you know, and get the most expert help for the parts of your project you don't know.

A typical archaeological project will involve:

The Remote Viewers: Everyone who will provide nonlocal awareness input.

The parapsychology team: All the viewers, and the parapsychologist(s), monitors (possibly one and the same), and anyone else involved in the nonlocal awareness data-gathering and analysis effort.

The primary specialist team: The archaeologists, and all those involved in that effort.

The secondary specialist team: Specialist who can help with the gathering and analysis of the field data. Side-scan sonar specialists, geologists, ceramic or lithic specialists.

The record keepers: All those whose job it is to make a record of what happens: Film crews that make videos, sound technicians, as well as database specialists. In terms of Remote Viewing the goal is to make as detailed a record as possible of the entire project, and to create an unimpeachable chronology.

Parapsychology researchers can affect four classes of variables:

The factors that make the target easy to find and describe: These include all of the issues I have already covered in the chapters on laboratory protocols. In selecting a site to search for, consider its numinosity, and the intensity of transmutation that is taking place, or has taken place, at the site. It doesn't seem to make much difference whether this transmutation (a massive fire, a war, a celebration) is present or past tense.

In Remote Viewing time and space must be thought of and treated differently than in our usual circumstances. In nonlocal awareness high emotional intensity is the key.

Special attention needs to be paid to feedback. The excitement of making a successful location should be emphasized and embraced. The documentary on *Deep Quest* still shows on cable channels, and has been licensed all over the world. It is just a single program in an old series but, even so, by now it has been seen by millions of people. I did not think about any of this at the time, but, with deeper understanding, I realize that these millions of acts of focused attention undoubtedly played a role in the project's success.

This same dynamic, on an even bigger scale, also played a role in our being able to discover Cleopatra's palace as well as Marc Antony's nearby estate, the Timonium, in Alexandria's Eastern Harbor. That success produced an

experience that none of us will ever forget, and it never really ends, though it becomes a sort of echo of itself.

In conventional time-terms all of these discoveries and the public awareness they engendered lay unknown in the future when we began The Alexandria Project. Yet in nonlocal consciousness the sequential beats of normal time do not matter. What matters are the points at which intention is exercised by making choices, because those choices change the probabilities. In nonlocal consciousness the questions that began the project, and the results that produced public attention, are tangent. Thus, the rule here is: Making success an event help make success.

Those things that create the most optimal viewing sessions: Once again, I refer you back to the chapter on GMF and LST. Also look at the chapter on how to conduct sessions. The gestalt of the session, whether the monitor is actually present, or the viewing is sent in via post or Internet, should be that the viewer and the monitor are entering into an adventure together.

There should be no breaking of protocol by talking about the sessions with others. And I have always thought it was wise to have more than one monitor, to protect against even unconscious biases the monitor might have that would shape the sessions.

That said, all eccentricities the viewer has should be indulged. Ritual is a way of making the session a special "space," and is an aid to entering into the altered awareness of the session. It is the same dynamic as the development of ritual in a religion. Both provide pathways into contact with nonlocal awareness.

Hella wore lucky socks. Alan Vaughan liked to smoke. George liked to move around. A woman who came in for just a few sessions liked to have the room illuminated by only one soft light. The rule here is: Anything that does not compromise the protocol, that a viewer wants to do, should be accommodated.

Use multiple viewers: In many ways this is the major difference between an applied experiment and its laboratory cousin. Because I have always seen Remote Viewing as an engineering effort, a matter of understanding what makes the bio-circuit of shared intention work optimally, from the beginning I have used multiple viewers.

In laboratory research one would not normally have a group of people do sessions on the same target at the same time because of something known as the Stacking Effect. There is a modest amount of research to suggest that this may bias viewers by stacking one viewing on top of another, as it were – hence, Stacking Effect. Personally, I think this results from a kind of leakage that occurs between consciousnesses in nonlocal awareness. Plus it is augmented by current event experiences that are known to all the viewers during the time of the viewing sessions. For instance, a major news story involving a volcano that all have seen or read about in the newspaper.

But in a properly done applied experiment there is a conscious awareness of this potential that is counteracted by the shared intention to keep each session private and the powerful numinousity that obtains in doing this kind of project. Locating an archaeological site in a different experience that describing a target randomly selected from a set.

As I have said each viewer is a different sensor system, each with their own strengths and weaknesses. When you are putting your team together, you need to think this through carefully. What does each person bring to the adventure?

The use of multiple viewers allows consensuses to emerge. It will also soon be obvious to you that the viewers, by their acceptance of their role, and their shared intention to play it, complement one another. Like witnesses at any event or place, no one sees everything, but taken together they can provide a remarkably accurate picture of what has happened. Remote Viewers actually do better than first person witnesses, based on comparing Remote Viewing research with the legal literature. Perhaps this is because they are anticipating seeing something, whereas the first person witness is often stunned or distracted by what they are unexpectedly experiencing.

As you will see as you do this, viewers seem to be working together. Although they are blind to everything other than their own data, when one goes back through the session material it begins to look like a dance in which each viewer complements and augments the others – even though their sessions may be days and thousands of miles apart.

At one point while doing an experiment, Hella was looking at the site, which was a technological installation. She disliked technology, and noisy dead technological engineering spaces particularly. Yet that's where the session took us. She looked at me at one point and said, "I don't like this place, but Jack Houck will." She then went on to give me what she liked best, geometric forms, the aesthetic of the place, describing with her photographer's eye what she perceived.

Later Jack was interviewed by my research colleague Rand. During the session he described the same site Hella had, during the course of which he made several comments about how much he liked this space. A senior aerospace engineer with a defense contractor, Jack lovingly went on about how the structure and its equipment had been assembled.

When we did the analysis, looking at their transcripts, the patterns their words, their sensibilities wove together. Seeing this again and again was what taught me to see the data not only as individual sessions, but as a collaborative whole.

Each of the viewers spoke from their own strengths even as they complemented one another's observations to give us a more complete whole.

There is no real blindness in nonlocal consciousness. Not really. Nonlocal awareness does not admit to such boundaries. But it is useful to maintain the blindness protocol. Functionally it eliminates distractions arising from intellectual contamination and physical sense perception.

When those doing the analysis see commonalities and know that each viewer was properly blinded it alerts one to pay attention. In the same way low *a priori* observations, strange things like Hella's granite block in *Deep Quest*, stand out more clearly. And blindness makes it possible to see more easily the dance that goes on amongst the viewers.

It is this use of multiple viewers that makes possible the consensus analysis. That, in turn, allows the development of the hypotheses that will guide the subsequent fieldwork.

The rule here, for me, is to get enough points of view to reach a solid consensus, and good potential for low *a priori* observations, but not so many viewings that one drowns in the session data. Typically this has meant seven to 15 viewers, although projects have been done on as few as two when speed was the overriding priority. This is most likely to be true in criminology probes, as I will describe in the next chapter.

Remote Viewing Sessions Pre-fieldwork Phase

In most, although not all, archaeological projects location is the first step. Assisted by Marilyn Schlitz we once did a reconstruction of two Native American sites along the Pecos River in Texas. They had already been located, but there were a number of questions the archaeologists working the site wanted to explore. The resulting Remote Viewing was ultimately evaluated to be more than 90 per cent accurate when rated concept by concept, as I will explain.

1) The Preparation of Maps/Charts/Satellite Images:

If the site you seek is at sea you need charts, not maps. Charts are marine, maps terrestrial. Since most of the things one looks for are relatively close to the shore, this often means harbor charts. Increasingly another option is satellite imagery. Here are some sources:

Topozone: http://www.topozone.com/

World Atlas.com: http://www.graphicmaps.com/aatlas/world.htm

Google Maps: http://maps.google.com/

I think the Google satellite images which can be scaled so that a single house can be identified are particularly interesting:

http://www.desktop.google.com/download/earth/index.html

There are a number of government map sources, but as I write this, more and more sites are being taken off-line, and I cannot be sure which ones will still be available when you read this. I will only recommend that you do a search on the type of map or chart you need and see what comes up. Charts are also to be found in stores which service sailors, whether recreational or professional. Backpacking and outdoor equipment stores are good sources for the 7.5 minute typographic maps that are the choice for U.S. terrestrial locations.

The rule about your search imagery: Whether traditional map or satellite image, you want to begin your search with the largest possible area that might contain the site you seek; but an area that is no larger. The key to your search image is scale.

You are going to ask your viewers to mark the location being sought. You will encourage them to be as precise as possible. But if the scale of the map is too large a tiny circle could still cover a hundred square miles. Such a location is both accurate and useless unless additional map probes are carried out.

The perceptual psychology literature tells us that people can be biased by colors, or attracted by names when they look at maps. To obviate this potential bias, I recommended that you first go over your map and remove as many place names as you can, leaving just enough so people can describe a place in reference to another place, just as they would normally.

Judith Orloff works a map problem.

Put a compass rose or, at least, a North arrow on the chart or map, if one is not already present. For reasons partly due to cultural conditioning, and partly to our mammalian physiology, people get nervous when they don't

know where North is. It upset one viewer enough that he could not really go on until I gave him this information.

Once your map is prepared for duplication take the edited map/chart to a blueprint company and have a Mylar™ master made. From this you can make a copy for each viewer, and the maps will be uniformly gray throughout. Nothing to tempt someone who is attracted to pink, or repel someone who dislikes the shade of green map makers like to use, or lead to the distraction of a viewer who gets confused dealing with many names.

Alternatively you can do your map on computer, which makes the work easier, although some people feel uncomfortable doing their map response on a computer. There is something satisfyingly tactile about paper maps.

It may happen that no matter how specific the viewers try to be, making their marks as small as possible, the scale of the map required to cover the entire possible search area will not yield a functionally useful location. A circle the diameter of a pencil would cover a county, if the map employed was the entire United States. If this is the case in your project you will have to plan to do the location work in stages, which will require several sessions with each viewer. I will say more about this in the analysis section that follows.

Let me just say here that many viewers are naturally disposed to using some kind of dowsing. They seem to instinctively run their hand over the chart, marking it where it feels “heavy” or “warm” or “sticky.” Some like to use little devices like pendulums. This is dowsing. My view is that this is all part of the personally relevant ritual each person develops to give themselves permission to allow nonlocal awareness to surface in their consciousness. I let viewers do whatever they want. What difference does it make? Everyone is agreed that the answer is unknown at the time the location questions are asked, or the project would not have been undertaken in the first place.

2) Give each viewer a unique designator:

Each viewer is assigned a unique designator. I have always used R (for respondent); thus, the first viewer to do a session is R-1, the next R-2, and so forth.

3) Assign monitors to viewers for in-person sessions:

Since monitors may hear more than one session it is a good idea to split up the task amongst as many monitors as are available. Keep everyone blind to all aspects in which they are not directly involved. In this way you build in a compensation for a monitor developing a bias and, in some unconscious way, queuing the viewer by body language or tone of voice. Over time some monitor/viewer teams will work better together than others. Be mindful of this.

In the analysis section below, you will see how to compare the sessions intra-monitor or inter-monitor as well as between those sessions done in person, and those mailed or electronically returned.

Assign Monitors and Viewers:

One way to do this is to just randomly, using your computer or rolling a die to make the assignments. But I recommend that you put teams together who find each other compatible. By definition no one knows the answers to the questions that are going to be asked, so there is nothing that the monitor can give away. What is more important, to me, is thinking how to strengthen the bio-circuit to obtain the best results from your search instrument, in the same way that a side-scan sonar operator wants the cable connections to be well made, and the recording machine well calibrated.

4) Record and conduct sessions:

Set up the sessions, whether monitored or remote, using the information I have already covered about the biosphere, as well as any personal peccadilloes of the viewers. Arrange to digitally video the sessions. The tapes should be studied for body language cues. Oftentimes viewers, when their consciousness is centered in nonlocal awareness, develop what poker players call "tells," the tics and repetitive body movements that reveal their state of mind. There is not much science on this, but it will become obvious to a monitor who regularly works with the same viewer. When these signs make a note Over time and many sessions, you may learn when something is more likely to be correct, and use that to pursue a line of questions. Catching subtle body language is an art worth cultivating.

When you are doing the session be sure to bear in mind that if something is buried, particularly if it is subterranean in a town or city, it will be difficult if not impossible to make sense of the location information, unless you ask for features of the surface geography as well. Give the suggestion to the viewer that they are "life-size" unless there is a reason to do otherwise. People during Remote Viewing sessions, as in normal life, tend to conceptualize scale based on their own body size. So, if you want sense impressions that will be comprehensible for a person searching for something on the basis of those impressions, getting the scale of the perception right is important.

Do not ask for numeric measurements; such concepts flip viewers back into their analytical minds.

However, people have quite good spatial awareness of their body in almost any environment. We make such appraisals thousands of times each day as we move through our daily routines; it's what keeps us from walking into doorways. Use this highly developed sense when you want measurements.

Andre Vallaincourt during a session with me in Jamaica searching for Columbus' lost caravel.

Andre Vallaincourt, a rock musician from Montreal, is just under six feet tall. With his hand over his head – as we measured with a tape – he reached seven feet three inches. This is how we used that information to obtain the size of something he saw:

"You are standing next to the structure you perceive. Can you see over it?"

"No."

"O.K. Put your hand over your head. Can you touch the top?"

"Yes. Barely."

Here's another example, used to find the width of a doorway:

"Stand up. Imagine your left foot is the left side of the doorway. Now scrunch yourself along until your right foot gets to the right side."

In this case I made a mark on the floor, let them move until they felt they had gotten to the right side, and made a second mark. After the session, I measured the distance between the two marks and had my answer. As it turned out it was 1.5-inches off.

Here is third example used to find the height of a vase:

“I’d like to talk about the pottery vases you perceive. Can you imagine one of the vases?”

“Yes.”

“O.K. Hold it on your knees, keeping it steady with one hand on the bottom. Can you do that?

The amphorae viewers described and located.

After a few seconds, “Yes.”

“Fine. Now take your other hand, and place it some distance above the top of the vase, then move it until your hand comes into contact with the top.”

All right.”

Barbara Soblenski, an artist in her 30s, went through the motions, just as if the vase was physically before her. Measuring the distance with a tape, it came to a little over 30 inches. This was confirmed by the actual discovery of the amphorae (as it turned out) at the site she had selected.

And one final example, to give you a sense of how finely this can be tuned in spite of beginning with a very large area.

George McMullen in the desert searching for a single buried building in a buried city. (See more images here.)

We were in Egypt, a little more than 40 kilometers from Alexandria, searching an area roughly 24 km on a side, approximately 576 square km (about equal to one half of the city of Los Angeles). Hella and George were the viewers. There was no map of the area that was useful, so we had just driven out in two cars – one for each viewer. Using nothing but Remote

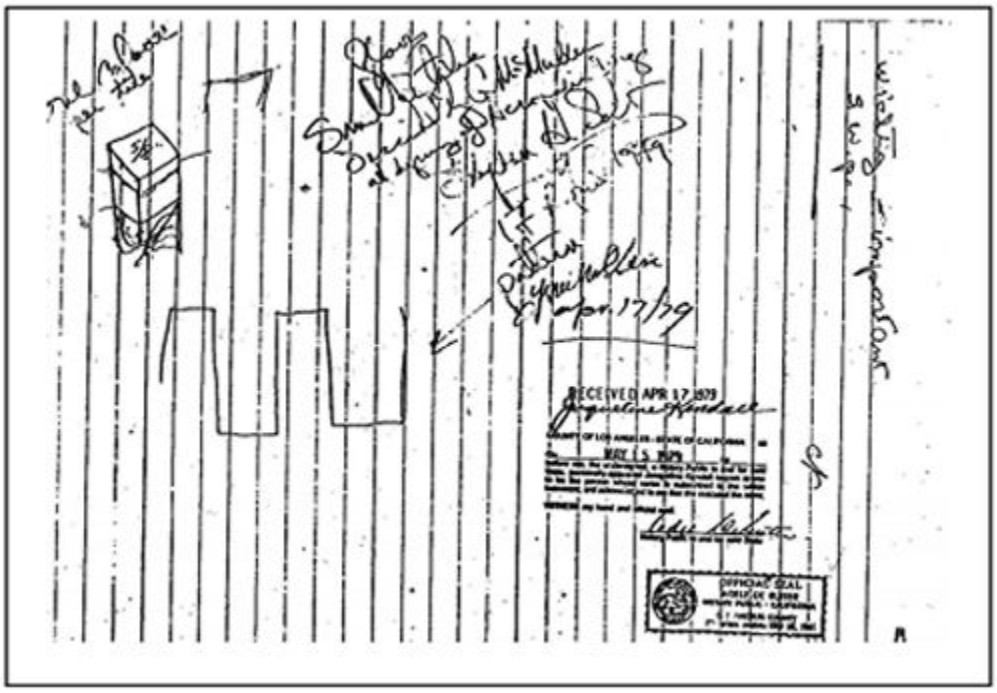
Viewing guidance we were looking for a buried building in the buried city of Marea, along the shores of what had been, in classical times, a beautiful lake.[85]

It took most of a day, walking through desert in temperatures over 108ºF, but the viewers, particularly George, finally got us down to an area about as big as a high school gym. Then they narrowed it down to inches. Alternately standing and sitting on the desert floor, we looked out and saw the lake, now reduced to a series of large ponds so heavily polluted the water reflected unnatural and strangely beautiful colors.

Over the course of several hours first George, then Hella, and then George again, gave me the complete description of a building, its history, what we would find, and at what depth. During these sessions George began talking about small floor tiles. He augmented this during a session six days later by producing a drawing of the tiles, describing them further.[86]

Hella also described tiles, although not in the same detail George had provided. Both agreed the floor was now mostly gone, but a chalky sub-floor would be found. In asking George the size of the tiles, I mimed handing one to him. Instinctively he reached for it, and held it.

We measured the distance between his fingers. It was five-eights of an inch, which he wrote down in his drawing. Professor Fawzi Fakharani of the archaeology faculty of the University of Alexandria had worked in the area for many years.



George's drawing of the mosaic floor both he and Hella saw. Note the drawing in the upper left showing an individual tile, with its smooth top, rough bottom surface, and the chalky subfloor he described. Also note the notarized stamp and signatures.

He had been assigned by his University, which controlled this area for archaeological purposes, to be both an independent observer as well as the archaeologist who would oversee the excavation.

The mosaic tiles, with chalky subfloor still adhering to their backs, round and not square but, otherwise, just as George had described them.

He was notably skeptical that we could locate a single buried building in the middle of a buried city, in the middle of a desert. And he found the idea we could refine this down to fractions of an inch preposterous.

About 10 days would elapse before we could return to Marea to begin the fieldwork. When we did, the workers began to strip away the desert soil within the building outline George had staked out with wooden pegs. It took careful spadework, but a few hours after the excavation began, the walls emerged at the depth George and Hella had predicted.

Just as they had described, there were three rooms, with the door just where George had placed it. A strange column Hella had described also was revealed. While workers were removing the dirt from the room where the Remote Viewers had said we would find it, the chalky white gypsum sub-floor was uncovered. In the northwest corner, intermixed with the gypsum and just below it, they found three circular marble objects, rather like thick quarters. Over the next two days a total of eight more of these objects would turn up. Each one, just as George had said, was marble, smooth on one side, rough on the other, with bits of the gypsum sub-flooring still adhering to the rough side. Each was one color: either red, black, or white.

Fahkarani was uncomfortably surprised by these developments. At first he maintained the objects were weights. Closer examination by Professors Daoud Abu Daoud, also a member of the University of Alexandria archaeology faculty as well as being the head of the Alexandria Archaeological Society, and Mieczyslaw Rodziewicz, Director, The University of Warsaw Archaeological Mission in Alexandria and perhaps the most knowledgeable archaeologist in Alexandria, produced the consensus they were, as George and Hella had predicted, mosaic tiles.

How likely was it that this location was just a lucky “hit?” All the archaeologists were interviewed on this point and, to a man, they reported that no similar tiles had been found in the area.

They were exactly as George had described them, except they were round, and one and a quarter inches. Five eighths of an inch error from an original

search area of hundreds of square kilometers is well within what I consider acceptable error. Never be intimidated by scale. Just proceed through the steps of the protocol, and, whether it seems logically possible, accept that Remote Viewing can get you the information you seek.

When the interview is completed both the monitor and the viewer should sign each piece of paper, including all maps and drawings. Note on George's drawing of the tiles that both of us have signed the paper. Note also the stamp and date affixed by the Notary Public.

5) Transcribe session record:

Wait until all the interviews have been completed before having them transcribed. If you start transcribing before that you will create "buzz" because people will think and talk about what they have read. Why does this matter? Remember your search technique is not electronic, but nonlocal. This requires a different way of conceptualizing your experiment. Focused intentioned awareness on something, or someone, raises its nonlocal profile. So don't do things which do that before completing data collection or you might warp the input. Remember, nothing is truly "blind" in the materialist sense.

This is the first step in prepping the session record for analysis. Be sure and put the date and time of the session. Also note the names of the monitor, and that of the viewer, and where the session took place. Each sentence should begin with the R number. Thus:

R4: This is a large ship that went down where it was anchored.

Analysis

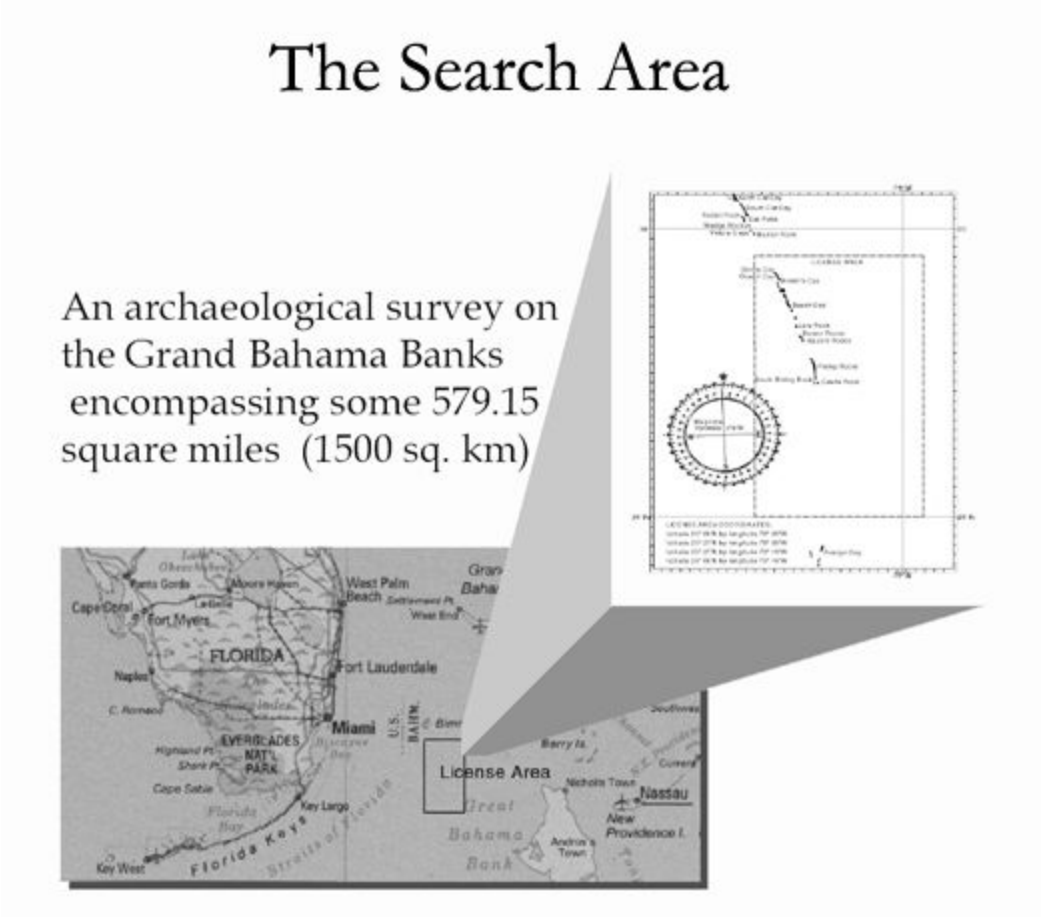
When the raw transcript is finished you are ready to begin the analysis. There are three components to this. They are done more or less concurrently:

- Creation of the Master Composite Map
- Analysis of drawings
- Concept Breakdown and Analysis

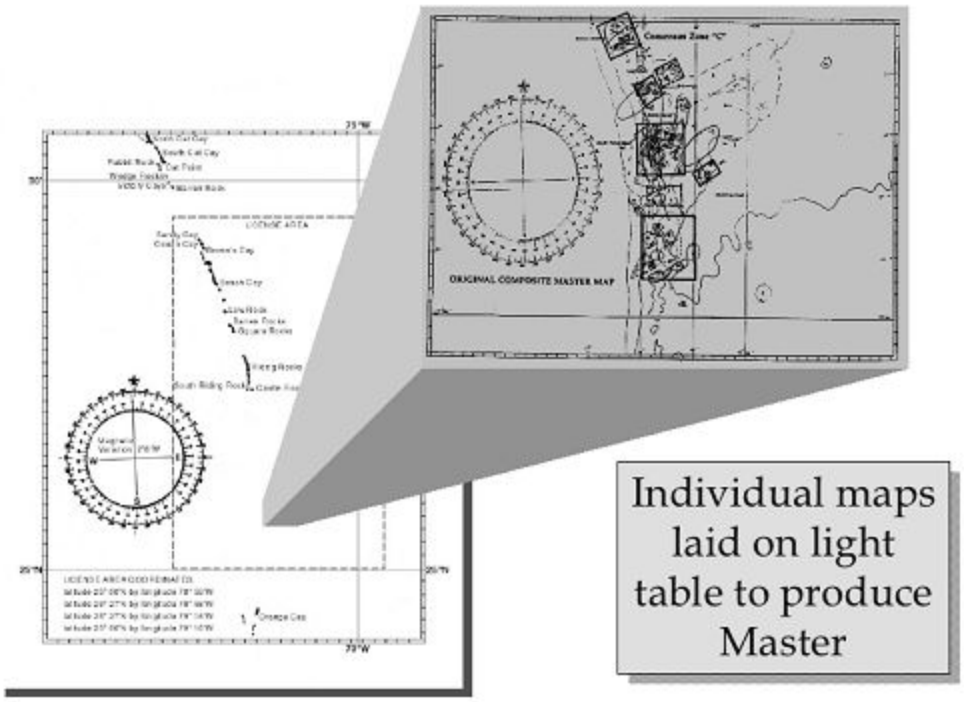
Let me now walk you through these steps. For the location component I will use the search for the location of the American brig *Leander*on the Grand Bahama Banks.

6) Creation of Master Composite Map:

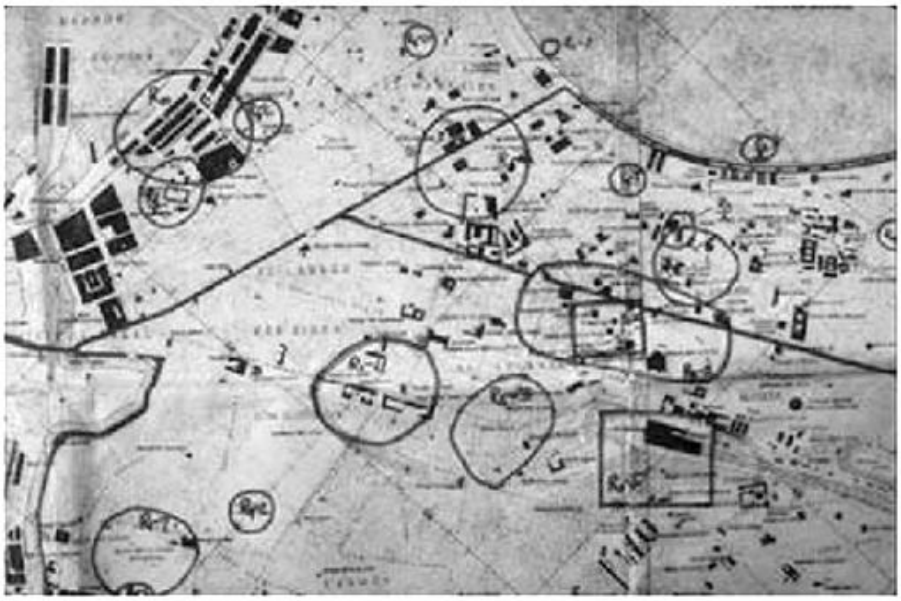
This project was done in stages and illustrates how you start with the largest scale that could possibly be considered, and work your way down to a useable level of detail.



The original chart yielded the black and white chart in the expanded box above. We sent a copy of this new chart out to each of the viewers, asking them to refine their location. When we had received their completed responses we put them one by one on a light table, and transferred the information to the master chart.



This Master chart, in turn, produced several even more closely defined consensus zones. We repeated the same steps. Once we were at that scale, it was easy to see where the most obvious search area was. But, even at this scale, the location was still too imprecise to be operationally useful. We had defined the location with as much precision as a map would permit yet, once in the field, we would still have to have additionalviewing guidance until the location was specific to a foot or less. It is actually very difficult to make a location solely from maps, however detailed.



Terrestrial Master Composite Map of Alexandria, Egypt.

Here is another Master Composite Map, this one being the map we used for the terrestrial work in Alexandria, Egypt. As you can see the circles marked by the various viewers still cover a number of blocks in the city. Although this narrows the search area down it isn't enough to actually make a location. For this, one needs guidance in the form of surface geographical features. To understand how to do that let me first explain how you create the numbered concept transcript, and why this is important.

7) ProduceNumbered Concept Transcript:

It is important that you start with the first concept of the first viewer, and proceed through that transcript, then start the next transcript, which would be R2 with the next number for a concept. Thus, if the first session with R1 had 102 concepts, the last alphanumeric concept designator would be R1:102. Thus, the first concept of the second session, R2's, would begin with concept 103, and would look like this: R2:103.

The reason I recommend that you number in this way is that it allows you to see where in the development of the session data a given concept emerged. Also, you will soon notice that a concept introduced by one viewer, even

though the viewers are individually blind to everything but their own session, will augment something proffered by another viewer in another session. And the sequence in which these concepts emerge may not be linear. You may find a viewer in an early session will make a comment that directly relates to an observation made days later when a subsequent viewer is focusing on the target. Remember, you are dealing with nonlocal awareness, and the meta-consciousness produced by the group's collective intention here, and the usual linear restrictions imposed by time-space do not obtain.

8) Drawing Analysis:

Take all the drawings produced in the various sessions, and lay them out on the light table or, even better, display then as multiple images on a computer screen.

Grouping One – The Forms:

Without reference to the questions, look at them only as geometric forms. *Group the drawings as the forms themselves dictate.* Notice the principal elements that the viewers have picked up. When you go into the field be mindful of those shapes. A viewer may get details wrong, even location wrong, yet still be correct in terms of the form, or the other way round.

Grouping Two – The Target:

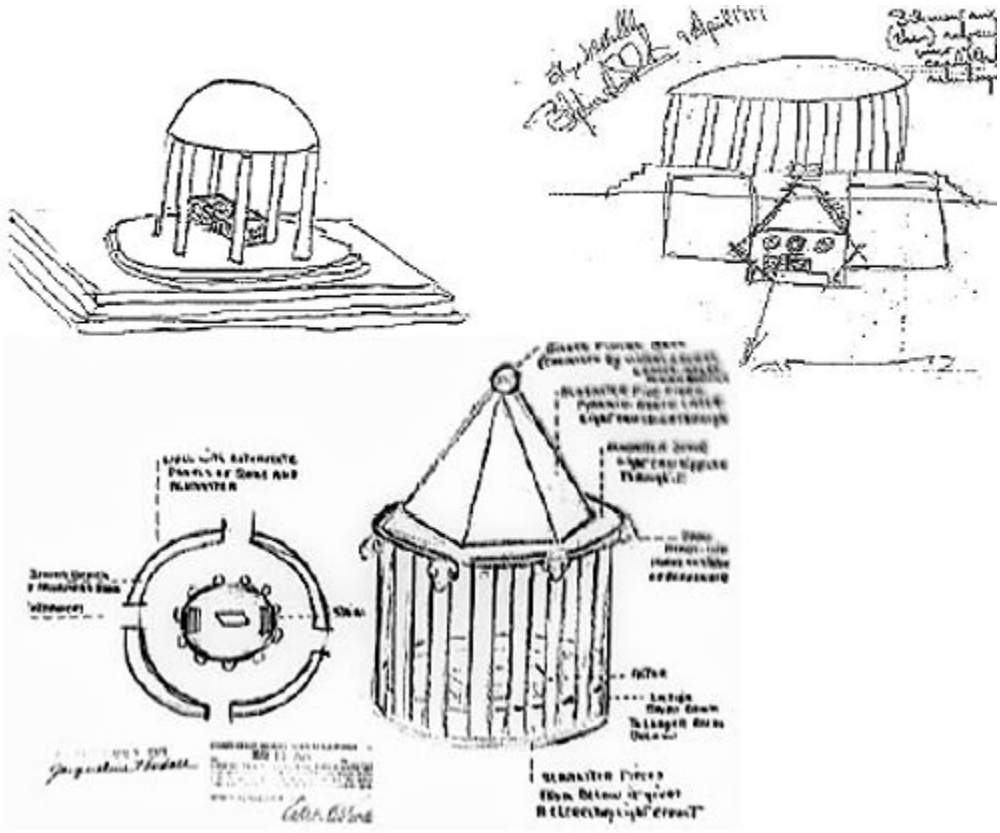
Now group your drawings that represent the target. Here is an example, in which the Soma, the tomb of Alexander the Great which once stood at the crossroads of the main streets in Alexandria, Egypt, is the target. Having selected a location for the tomb, each viewer then drew what they thought it looked like. Note the common forms.

What is particularly interesting here, beyond the uniformity of the basic architecture, is the third image. We thought this was fanciful, an addition made perhaps because of the pyramid association that seems inevitably to slip into any discussion of Egypt.

Months later, however, the project historians, Catherine Dees and Kay Croissant, reported to me that a later Ptolemaic ruler had made just such a change.

These and other image groupings like them have taught me that not all viewers locate the same moment in the history of a site. Instead they tend to be drawn to that part of the site's timeline that is most numinous *to them*. In nonlocal awareness the sharp edges of time are blurred, because numinosity, not time, is the more important definer of the target.

Sometimes the reasons behind these variations can be teased out, sometimes they cannot. In any case, be mindful of time slippage when you see a recurring image.



Grouping Three - Surface Geographical Guidance Drawings:

Assemble all the drawings which pertain to surface geographical guidance information. To illustrate: We had a recurring description of a large statue or angel which was in the vicinity of Alexander's Soma. Here is the clearest example of this:

A drawing of the angel/statue which viewers saw as being a marker to guide us to the tomb of Alexander the Great. Look at the illustration here.

Note here the high wings, the hairdo, particularly the bangs, and the draping of cloth over the breasts. The grayish tone over the face is, in reality, yellow crayon to illustrate the golden color.

Along with this came, as it will come for you, verbal descriptions of the area as perceived from nonlocal awareness. Thus:

R1: Well, I think there is some kind of statue nearby. I want to say golden brown…smooth texture.

Note that this paragraph is from the transcript of the first viewer. This, then, gets broken down into the concepts contained within those sentences. As you can see there are only two sentences, but they contain four concepts. Thus:

R1:1 ...there is some kind of statue R1:2:near by.

R1:3:golden brown…R1:4:smooth texture

9) Break Down Transcripts Into Concepts:

When you have done this concept breakdown with all of the transcripts, which will have the additional benefit of making you thoroughly familiar with the detailed specifics of the sessions, you are ready to break all the transcripts down into the patterns contained within the Remote Viewing data.

10) Code and Sort Concepts by Category:

The rule here is: *Do not impose patterns on the session data, rather allow the patterns it contains to emerge.* Here is what this looks like:

Statue/angel:

R1:1: ...there is some kind of statue

R4:57: ...there's an angel

R9:107: Look for a statue with wings.

Description of the statue/angel:

R1:3: ...golden brown…

R1:4: ...smooth texture

R4:59: ... golden

R4:60: Big wings.

R4:61: Bangs…it has bangs.

R9:109: …a lot of marble

R9:112: There's a lot of metal mixed with the marble.

Location of statue/angel to Alexander's Soma site:

R1:2: …near by

R4:58: …near there

R9:110: …near the site

Statue/angel site characteristics:

R4:62: It's noisy.

R4:63: I smell something…

R4:64: …fumes

R9:111: …the sound of cars.

11-12) Assemble Surface Geography Field Guide/Assemble Reconstructive Data:

Concurrent with the map analysis, assemble both drawings and the descriptive material made during the sessions. As you organize it for

analysis, also organize it for ready access in the field.

13) Store All Data:

As the project goes along, all paperwork and digital records should be turned over to your Records team. It is essential that you preserve an unimpeachable chronology and chain of evidence making it irrefutable that the Remote Viewing material was produced prior to the fieldwork. Once fieldwork has begun this shifts to whenever needed to maintain the protocol, but, at the least, at the end of each day. Originals are copied, logged, notarized, and vaulted outside of the control of everyone but the designated independent record keeper. This process continues throughout the fieldwork phase as well. Each day's viewing output is turned over to the designated record keeper as the last act of the day.

Fieldwork

14) On-site Confirmation:

I will use the search for Alexander's Soma again. The city of Alexandria is like a cake of many layers, starting in the 3rd century B.C. with the little fishing village it was when Alexander laid out its perimeter with the broken crackers of his men's rations, to the present day city, an exotic and poignant mix of modern Islamic and late 19th century European architecture. Streets have moved and moved again, layer upon layer of housing has stacked up. So locating a deeply buried third century B.C. site has to start with some modern surface details to look for. With marine sites the surface geography is either the vista of the water or the sea or lake floor, although this will probably not be visible, initially. It may, however, prove to be helpful once diving has begun. But for a terrestrial site, particularly one located beneath

what may be many layers of subsequent inhabitation, surface geographic guide points are essential.

Armed with this information the first step upon physically arriving in the search area is to send people out to search within the consensus zones for the surface features developed in the pre-fieldwork sessions. In this case, within a few hours the team found themselves driving down one of Alexandria' main streets, coughing from the heavy pollution that clouds Egypt because the fuel is not the best, and the car engines, while lovingly maintained, are not tuned for the most efficient performance. Horns honked constantly around them as the dense traffic moved at a speed that would have left an American driver breathless with anxiety. Coming around a corner they saw it.

The statue/"angel." Note the analytical overlay that made palm fronds "wings." Also the bangs of hair, and the material draped over her breasts, as well as the mix of bronze metal and marble. Compare with drawing here

There, in the middle of the median at a crossroads was one of those civic memorials made of metal and marble. What the viewers had thought of as

wings were palm fronds. What they had seen as an angel was, in fact, one of those idealized bronze female forms sculptors favor.

She even had the gold color not only in the marble, but the bronze itself. There were bangs of hair on her forehead, and cloth draped across her breasts. Looking at the picture I could see how the analytical overlay occurred. Once they saw the extended frond shapes and made the association with wings, the statue became an angel. This is the sort of thing you need to be aware of when you are searching for the surface geographical features your viewers have described.

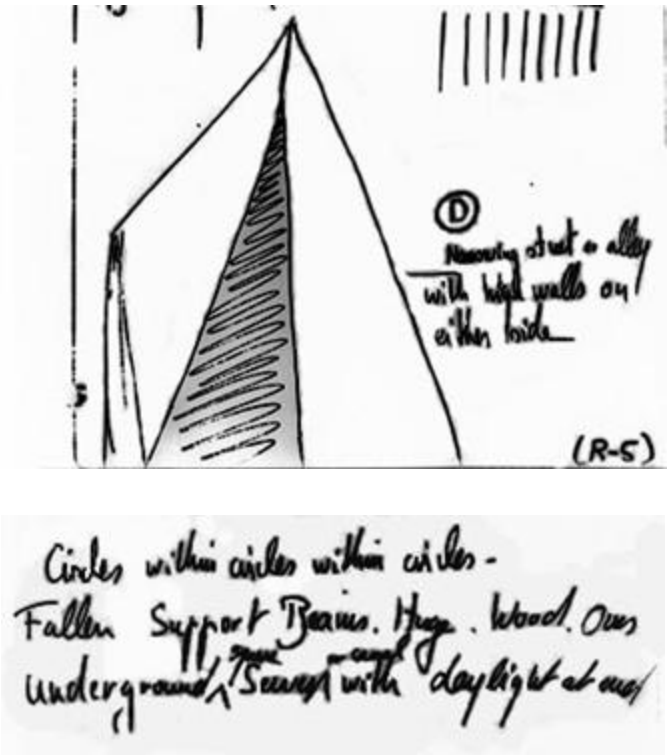
15) Fieldwork Remote Viewing:

Here's another example in the same search. Having located the "angel" in the consensus zone we knew we were close to the tomb site. But to get us to the next stage we needed further fine-tuning with the help of a viewer.

I chose Hella, because she had provided a very explicit description of a surface site that was right next to where she saw the tomb.

From Los Angeles, she had both drawn and described a very distinctive alleyway.

To find this, we put Hella in a car, drove to the edge of



Hella's drawing of the alleyway she saw as being near the tomb of Alexander.

the consensus zone, and asked her to lead us to it. Telling us to go "left" then "right" then "left" again, she led us unerringly to this:

The alleyway Hella had described, across from the Nebi Daniel Mosque which the viewers saw as the site of the tomb of Alexander.

Note the pillar on the left, the arches, the heavy timbers. All the details she had previously described. Was this just one of a hundred such alleyways? In a year and a half of working in Alexandria, we never saw anything remotely like this configuration and, right across the street, was the Nebi Daniel Mosque, the "mosque" or "religious center" under which the viewers collectively saw the location of the tomb.

I have been saying since 1979 that the tomb of Alexander the Great lies beneath Nebi Daniel Mosque, and that, as George described them, "his red stained bones" are in a large red cloth sack in a wooden chest in the chapel of John the Baptist, in the Monastery of San Makarios which is between Cairo and Alexandria. Alexander's remains are commingled with those of early Christian martyrs, including, the monks claim, the bones of John the Baptist. But DNA and other forensic analyses, unknown when we went to San Makarios, would be able to identify a Macedonian male in his early thirties.

History provides the explanation for George's comment about the red stain. Alexander's corpse was cloaked in a red cape at one point, which got wet, around the time the Soma was being forgotten, and leakage of dye-stained water would have stained his bones.

Here is how location is refined when it is a marine site. This example is the location of the Brig *Leander*whose chart work phase I have already described.[87]

The transcripts ran:

R-6: "There's lots of wood, lots of wood, stacked like logs, but not so many layers. This was a ship, is a ship. It sank in one piece."

R-8: I see a ship, like a big wooden structure. All one piece, that is the ship is. It's all together there.

R-15: "It's wood, big pieces of wood, like railroad ties…in one piece. This was a big ship. Not like a sailboat, but it had sails."

Which, in turn became:

R-6: <1>"There's lots of wood, lots of wood,<2> stacked like logs, <3>but not so many layers.<4> This was a ship, is a ship. <4>A big sailing vessel. <5>It sank in one piece."

R-8: <52>I see a ship, <53>like a big wooden structure. <54>All one piece, that is the ship is. It's all together there.

R-15: <90>"It's wood, big pieces of wood, <91>like railroad ties…<92>in one piece. <93>This was a ship. <94> Not like a sailboat, but it had sails."

And, then:

SHIP

R6:4: This was a ship, is a ship.

R8:52: I see a ship,

R15:93: This was a big ship

SHIP SIZE

R6:4: A big sailing vessel.

R8:53: …like a big wooden structure.

R15:93: This was a big ship.

WOOD

R6:1: There's lots of wood, lots of wood…

R6:2: …stacked like logs…

R6:3: …but not so many layers…

R8:53: …like a big wooden structure….

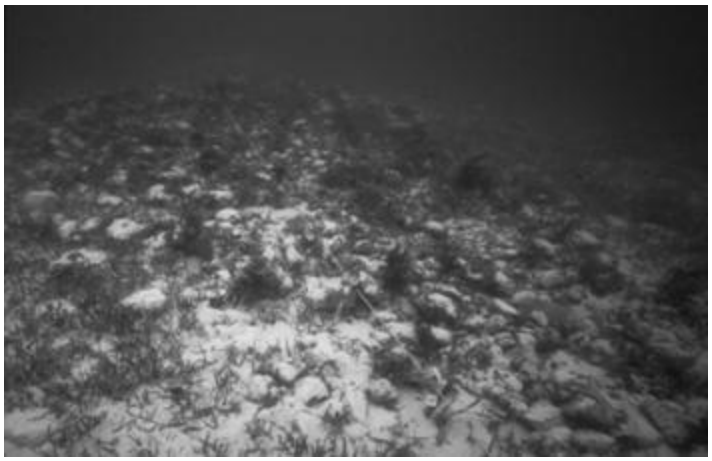
R15:90: It's wood, big pieces of wood,

R15:91: …like railroad ties…

I was particularly struck by the imagery of the "railroad ties" that had come from Michael Crichton's session, and wondered if they would be found.

When *Seaview* got to the Consensus Zone, Alan Vaughan and Hella were each taken out in one of the ship's small boat where they dropped little buoys. They both chose the same site. When we first dove on the site my heart sank a bit. There was no sign that a largely intact 19th century ship lay beneath the sand and turtle grass. I had no trouble understanding why this ship had not previously been discovered.

The electronic sensor survey was no more promising. It told us nothing was there. But I decided to go with the viewers and excavation began.



The Leander site as it appeared before excavation began.

Michael Crichton's "railroad ties"were ship beams.

16) Electronic Remote Sensing:

The question I am asked more than any other is how does Remote Viewing compare with electronic remote sensing? Citing the probability by chance of discovering something is a statistical answer that most people are not sensitive to. But knowing whether something could have been found using electromagnetic sensors is comfortably tangible.

On almost every project we have done I have had proton precession magnetometer, or side-scan sonar, or ground penetrating radar surveys carried out or, they have been previously done by researchers unconnected

with our work. If you do a project like this I urge you to do likewise. If you adapt this methodology to another purpose I hope you will find out what standard technologies would normally be used to solve your problem, and have whatever it is carried out.

Post-Fieldwork

When the fieldwork is completed, you will know in a general way what has worked, and what has not. But a much finer screen needs to be used to winnow subtle things, and it is these details that will teach you the most about how your bio-circuit to access nonlocal consciousness has worked. Insight lies in the details.

17) Location Evaluation:

How accurate was the Remote Viewing? Skeptics tell us locations are the result of good luck, or that "there are hundreds of sites out there so you're bound to find something." To anyone who has actually tried to pinpoint a specific site these kinds of statements are laughable and absurd. Skeptics aside, you may find this hard to believe, yourself, but you should be able to get the site locale down to inches. Here's an example:

After walking around in the desert for several hours George McMullen homes in. Where would you look? The area was so desolate, and featureless, that the maps of it were too large in scale to allow a map phase to be carried out.

George driving stakes to mark out the corners of a single building that both he and, subsequently, Hella had selected.

Finished dig. You can still see one of George's stakes (See arrow).

Starting with over a thousand square kilometers, George and Hella got a location down to being able to stake out the building. They were 27 inches off. So I am quite serious when I tell you that you will be able to know within inches how accurate your final location work was.

18) *A Priori* Evaluation:

Here are examples of what I mean about *a priori*, from *Leander.* Superficially, reconstructive material is subject to what might be called The Generic Criticism. That is: When a Remote Viewer is asked to describe something, for instance, in or under the sea, there is a generic sort of description that many presume will cover most wrecks. This is theoretically what is expected.

"..small glass bottles. Small glass bottles rarely survive the constant movement of sand, and currents on the Bank. The probability of discovering is very small.

In the sense of naming or drawing certain nautical universals, for instance an anchor, this is true. But in most respects, as we have learned by direct field experience this criticism is true in only the broadest terms.

Or, "...pewter...I don't know what it is, but some kind of corroded metal." And "Everyday artifacts..." Again, these observations only seem commonplace. Based on other excavation reports the site is notable for the number of such items which have survived.

Sites, whether on land or under the sea, present themselves in many ways. Just in thinking about shipwrecks there are thousands of boat types, and

endless variations as to how they can dispose themselves if they wreck. In fact, each wreck is unique, as the "railroad ties," and hundreds of odd very helpful small details make clear.

19) Concept Evaluation:

You should have each concept evaluated by one or more experts in the relevant field. Each concept should be rated on a four-point scale:

Correct
Partially Correct
Cannot be evaluated
Incorrect
Here is how the Leander Project was evaluated:

	CONCEPT ACCURACY EVALUATION				
PRE-FIELDWORKD	**Correct**	**Par/Corr.**	**Incorr**	**Non-evaluab**	**TOTAL**
Total Number of Concepts	91	14	3	38	146/108
Percentages Including N-e	62%	10%	2%	26%	
Percentages Minus N-e	84%	13%	3%	-	
ON-SITE					
Total Number of Concepts	30	4	3	10	47/37
Percentages Including N-e	64%	9%	6%	21%	
Percentages Minus N-e	81%	11%	8%	-	
COMBINED					
Total Number of Concepts	121	18	6	48	193/145
Percentages Including N-e	63%	9%	3%	25%	
Percentages Minus N-e	83%	12%	4%	-	

20) Location Probability Analysis:

It is not always possible to develop a statistical probability for an archaeological site, whether on land or at sea. Finding one row house in a village of similar shared-wall houses, it is impossible to say what the probability of searching for a shared-wall house in that area would be. But, far more usually, there is only one such shipwreck, or temple, or birthing hut. Here's how we did the analysis on *Leander*:

There were three ways to determine the statistical probability that discovery of *Leander* was a chance occurrence:

1) The location of the site only in reference to Consensus Zone C;

2) The location of the site in reference to the entire License Area;

3) The location of the site in reference to the entire Grand Bahama Banks.

To get an idea of how many possible sunken ships there could be in the total search area we had researchers in the four major archives of the world that have such information dig out everything known. As it turned out this totaled 300 ships of all types, across several centuries.

No matter which of the three approaches we selected, we began by recognizing that *approximately 300 notable wrecks went down, not just in the License Area but across the entire Banks, from 1500 to 1876* as determined by the thorough search of historical records and archival material.

The most conservative (and obviously artificial) position we could take was:

- Assume all 300 of those wrecks were within Consensus Zone C. The search area of Consensus Zone C is 30.59 square km (11.81 sq. miles, 12 sq. miles of sea minus 0.19 sq. miles of land mass).

The brig *Leander* site is 5,000 square feet, equaling 0.000179 of a square mile. Within Consensus Zone C, 65,849 sites of this size could be placed. In essence, a grid with 65,849 cells. If the probability of selecting that particular cell in the grid by chance exceeds *pd*0.05, then Remote Viewing can be considered a determinative factor. In fact, it is 300/65,849 or p=0.005 — a very significant result.

A less conservative, more realistic, (although still artificially conservative) case:

- Assume the 300 wrecks are evenly distributed throughout the entire License Area. We should expect to see 11.81/579.15 x 300 = 6.12 boats in Consensus Zone C. The probability of finding one in a 5,000 square feet area is then 6.12/65,849 = p=0.00009. Chance is even more unlikely to explain the discovery of *Leander.*

21) Remote Viewing vs Electronic Remote Sensing:

With but one exception, in every case where we had two sets of surveillance data, one nonlocal awareness derived, one electro-magnetic, *the nonlocal data located and described what could not be seen by electronic sensors.*

The one exception involved the search for a famous Lake Erie steamer, *Dean Richmond*, which sank late in the 19th century for reasons unknown. I mention this to show another way in which electronic and nonlocal remote sensing can complement one another.

Ben Moses (right) watches the side-scan confirm his Remote Viewing of Dean Richmond's location.

People had been searching for *Dean Richmond* for years, using electronic remote sensing, without success. And we didn't make its location with electronic sensing either. But we did use it to confirm the viewings. That may sound like a contradiction, but it is not.

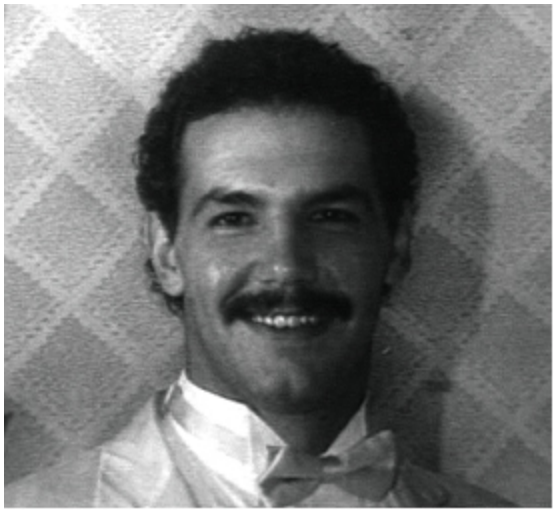
The ship lay at a depth that was just on the edge of what a scuba diver can tolerate and, even then, only for a very few minutes with long decompression stops required on the ascent. Using diving to confirm the location was too dangerous. But that depth also served to preserve the ship and, because it lay in freshwater, the worms that so ravage ocean wrecks had not wreaked their havoc. The Remote Viewers saw the ship as relatively intact, which accorded well with these facts. Therefore the ship, once located, should be easy to see with side-scan. Using Remote Viewing to get us into the small consensus zone, we could, and did, use side-scan sonar to confirm that at the location selected a wreck was to be found.

But this is definitely the exception, and the comparison of electronic and nonlocal remote sensing amazed me in the beginning. However, after a while, I saw that it was actually quite predictable, and made simple good sense. If one could find these sites using electronics they would have been discovered long ago.

22) Viewer Feedback and Final Report:

Schedule a session with each viewer to give them feedback. Those who have been with you will, because excavations take weeks or months, even years, have familiarity with where they have been correct, or not. Viewers who have not been on-site will need more attention, and should be shown everything known. Make this an event. In nonlocal consciousness this intention point should be a bright light.

Chapter XVI
ESPD Blue Criminology



Andre Daigle

Elise McGinley was living in Southern California, and was desperately anxious about her brother, Andre Daigle, who lived in Louisiana and had disappeared. He had gone out for dinner with his best friend, Nick Shelly. On the way home they had stopped at Mitchell's Lounge to shoot some pool. As they were leaving, a woman came up to Andre and asked if he could give her a ride. She explained that her friends had left her and she had no way to get home. Telling Nick to go on, Andre agreed to help her out.

At the suggestion of a coworker, Elise called Rosemarie Kerr and asked for her help. Rosemarie told her to come to her house in Cypress, California, and to bring a picture of her missing brother and a map of the general area where he lived. Elise, who had never consulted someone like Kerr, hung up not knowing what to expect, half-anticipating some weird practitioner of the occult. What she encountered was a middle-aged woman, conservatively dressed, who might have been a teacher or a small business owner.

Rosemarie Kerr describes for Elise McGinley the death of her brother and where his killers were at that moment.

When they sat down in her living room, Rosemarie, an ordained minister, first prayed with Elise to help ease her extreme agitation and distress. Then she closed her eyes, touched Andre's photograph with her finger, and set to work. She told Elise she saw water. A long, low bridge. Nearby, she said there were "railroad tracks." There was something important about the number seven. The images shifted and she described a man with long, dirty-blond hair. A dark-colored vehicle. A girl who had exerted a hold on Andre. As she spoke Rosemarie found her head aching so violently that she had trouble continuing. She was sure the pain was something Andre had felt.

With her eyes still closed, Rosemarie slowly moved her finger across the map of Louisiana. Suddenly, she felt a tingling and stopped. She opened her eyes and saw that her finger pointed to the town of Slidell, Louisiana, 30 miles from where Andre lived.

Sketching the line of a highway, Rosemarie told Elise, "You will find your brother's truck there ... but you must act quickly... you *have to do it now*."

When I first heard the tape of the session months later the sense of urgency was as clear as it must have been that evening. I understood why Elise experienced it as a command that could not be denied. Never having heard or participated in an nonlocal awareness session she had no way of knowing how rare this kind of "caught in action" was Remote Viewing.

Even though it was now 11:30 at night, Elise immediately called her parents in the town of Kenner, telling them to organize a search party and rush to Slidell. When she explained the source of her information the family was skeptical, but her urgency spurred them on. Within minutes family and friends had gathered on the lawn outside the Daigle home. They held hands in prayer; then they set off in three cars, guided by nothing more than the words of a woman they had never met, 2,000 miles away.

Arriving in Slidell after midnight, Andre's older brother, Christian, almost immediately spotted Andre's truck by a dent whose story he knew. Inside the cab were two men. One had the long, stringy blond hair Kerr had described. Christian followed the truck; the pursuit quickly turned into a high-speed chase. At one point they sped past a patrol car in the tiny town of Pearl River, and Christian screeched to a halt. His wife, Virginia, ran over to Tom Corley, the patrolman behind the wheel, and convinced him to take up the chase. Both Christian and Corley raced off after the receding tailights of Andre's truck almost missing it as it made a turn. The choice was a bad one for those in the truck. It was a dead-end road. When the driver realized he had nowhere to go, he turned back the way he had come, only to find himself cornered. As the vehicles faced each other, motors racing, Officer Corley got out and pulled his sidearm. Aiming it at the truck he commanded the two men inside to surrender. After a tense moment, first one and then the other climbed out.

Andre Daigle's confessed killers, Charles Gervais (left) and Michael

Phillips.

Inside the truck the sheriff found weapons as well as pawn tickets. Later, it was discovered they were for Andre's belongings. Corley booked Charles Gervais and Michael Phillips on suspicion of traffic violations and auto theft.

Once in custody, however, Gervais and Phillips both confessed to the brutal, random murder of Andre Daigle. The next day, in a bid for leniency, Gervais led Kenner Police Sergeant Jim Gallagher to the site where they had dumped Andre's body.

Sergeant James Gallagher, Kenner, Louisiana Police Department.

"Rosemarie had indicated that Andre would be in a location near a long, low bridge, there would be railroad tracks nearby, and he was near water," Sergeant Gallagher recalls.[88]

"When we found the body, he was next to an elevated (bridge-like) interstate, there were railroad tracks to the east of that location, and there was water on both sides of the railroad tracks and on the other side of the

bridge. She indicated that the number seven was an important part. Right before we found the body, we exited the interstate at Exit 7.

She told us that Andre had suffered a lot of pain to his head. He was killed with a claw hammer—beaten to death on top of his head."[89]

The murder turned out to be motivated by a perverse test of manhood and partnership. The killers, planning to go to New Orleans, felt that by jointly committing a homicide they would at once prove themselves as criminals and create an unbreakable bond of mutual blackmail. To set it all in motion, they talked 17-year-old Thelma Horn, Phillips' girlfriend, into going to Mitchell's Lounge that night to pick someone up and lure him back to their apartment. Andre was just a target of opportunity; it was nothing personal.

Gervais and Phillips were sentenced to life in prison and, a year later, so was Horn. They are living out their sentences.

Was it nonlocal awareness that helped Rosemarie glean the information that led to the arrest? Was it a lucky fluke that Andre's truck happened by after family and friends had driven through the night to Slidell? Asked his opinion about this, District Attorney W. J. LeBlanc doesn't mince words. "There was absolutely no way that it could have been by chance," he said. "This woman is… the real thing."[90]

W.J. LeBlanc, the prosecutor who asked Remote Viewer Rosemarie Kerr to testify.

In fact, LeBlanc was so sure that Rosemarie's insights had been crucial that, although previously skeptical about such things, he took the almost unprecedented step of asking her to testify at Gervais and Phillips' trial. In explanation he says simply, "I felt it was important to present the full story to the jury, to give them a full appreciation of just how fortunate the authorities were to have these people on trial."[91] In his view, Rosemarie's sense impressions and knowingness hadn't just cracked a case; they had also stopped the commission of other crimes. "Charles Gervais is probably the most evil individual that I've ever come across as a prosecutor," LeBlanc says. "He was, in my opinion, a cold-blooded killer, the leader of the three, and probably would not have hesitated to kill again."[92]

Testimonials like LeBlanc's are not uncommon among law enforcement officers who get assistance from nonlocal sources—although those who use them don't exactly advertise the fact. Nationwide, only about 100 police departments openly work with Remote Viewers on a regular basis. The other people in law enforcement who consult viewers (there are no statistics on how many) are off the record about it: An officer quietly enlists the assistance on his or her own. Even the federal law enforcement agencies keep such contacts under wraps, although many have used Remote Viewers

at one time or another. And, of course, law enforcements tasks are not very different from the ones taken on by the SRI team, or the Stargate people at the army's Ft. Meade. Much, perhaps most, of the archaeological research is yet another variation on the theme.

When officers do turn to viewers for help, observations like Rosemarie's are typical of what they get. Cryptic crime scene details (the water, the low bridge, "something about the number seven") are frequently heard in tape recordings of these sessions. Some clues make sense only in hindsight, a few are off the mark, and some can never be verified (unless you're there, for instance, it's hard to document a dying man's thoughts). In a sense, listening to the commentary of Remote Viewers is like hearing someone describe a flickering movie that's not always in focus—but that acutely conveys what both victim and perpetrator are feeling at the time of the crime.

I have met many of these viewers, know a number well, and of the 30 or so who practice with any regularity have worked with several. What has always struck me about them as a group is that although they tend to be clearly defined personalities, they are more alike than different in Remote Viewing terms. Demographically, they are middle-aged and middle class. Often traditional in style, they come across as professionals who take what they do seriously and value their partnerships with the police. A few are publicity "hounds" but that is not the norm.

French Connection

Jacques Aymar, the first historical crime-solving Remote Viewer at work in the 17th century.

Nonlocal awareness in crime-solving dates back at least 300 years to 17th-century France.[93]

On 25 July 1692 a wine merchant and his wife in Lyons were brutally murdered with a meat cleaver or scythe during the course of a burglary. The crime became a sensation and then an embarrassment when the police were unable to solve it. Finally, Jacques Aymar, a 30-year old peasant farmer with a reputation as a dowser, volunteered to help. The king's procurator, apparently impressed by Aymar's record, summoned him to Lyons. Aymar was taken to the crime site; using his dowsing tools he reconstructed the crime and quickly announced that three people had been involved in the murder.

Guided by his dowsing rods, he tracked one of the perpetrators to a prison in the town of Beaucaire, about 241km away where, from a line-up of 13 men, he selected a man who had been arrested for another theft just minutes before. The man was returned to Lyons, where he confessed and validated all of Aymar's observations about the case. The procurator was so pleased with this success that he granted Aymar legal powers and assigned him a troop of soldiers to assist him in his work. Again using his dowsing rods, Aymar took up the search, eventually tracking the remaining two

perpetrators to an inn in the town of Toulon—although they had fled French jurisdiction for Genoa by the time troopers arrived.

As a result of all this, Aymar became a national hero and was asked to help out in a number of other unsolved criminal investigations throughout France. A government commission was appointed to record those efforts. That led, in turn, to a counter-investigation by skeptics. Their argument, articulated most completely by the physician Pierre Garnier, was that dowsing was irrelevant. Success such as Aymar's resulted from tiny particles of matter exhaled by people, of whom murderers and the like had an exhalation of a different quality at the moment they were committing their crime. These tiny exhaled "corpuscles" lingered at the scene of the crime and penetrated the skin of dowsers who were particularly sensitive to their presence.

Following this repudiation of Aymar's abilities the Abbé de Vallemont, Pierre le Lorrain, wrote a treatise, *Occult Physics, or Treatise on the Divining Rod*, defending him. It was published in Paris in 1693.[94] As a result Aymar was brought to the city by the Prince de Condé, and a prototype of the controlled experiment was carried out in the presence of members of the Academy of Sciences, once again with the goal of studying Anomalous Perception while avoiding fraud. In a garden the scientists had six holes dug. Four were filled with different metals, the fifth was filled with gravel, and the sixth was left empty, although the grass cover was restored. Aymar was able to locate the empty hole and the one filled with gravel, but could not distinguish the metals.

Modern-day Remote Viewers in criminology endure much the same treatment. They are the target of an almost constant barrage of public criticism, a great deal of it highly personal, from organized skeptics intent on denying the value or even the validity of Anomalous Perception. These critics, who by and large are neither scientists nor law enforcement agents, maintain that claims for their successes are exaggerated, and that Remote Viewers actually impede police investigations by distracting with false clues. In publications and Web sites, groups like the Committee to Investigate the Scientific Claims of the Paranormal (CISCOP) portray these

viewers as fringe characters with a supernatural bent: “To call on the occult to assist police in what is very serious, important work throws crime-solving, and our civilization, back to the Middle Ages,” says Paul Kurtz, a professor of philosophy at State University of New York.[95]

Viewers become involved in cases either, like Rosemarie, at the behest of a victim’s family member or when someone in law enforcement directly asks for their help. Some, approached by family, will participate only if police give the O.K. Most of the cases brought to them are in a fairly hopeless state and involve serious crimes: mysterious death or disappearance lead the list. But Remote Viewers have also assisted in investigations concerning stolen artwork, missing stock certificates, gem robberies, embezzlement, and theft by employees.

Whatever the crime, only very rarely do well-known viewers volunteer their services or come forward with unsolicited tips. For one thing, they see it as unprofessional; for another, it has risks.

One of these risks is becoming a suspect yourself. For instance, two days after the highly publicized disappearance of Melanie L. Uribe, a missing Sylmar, California, nurse, a woman named Etta Louise Smith went to the police and told them she had had a vision showing that the woman's body had been dumped in a rural area, in Lopez Canyon. Less than an hour later, Smith led detectives to the location she had “seen.” The body was there.[96] The detectives, however, were suspicious of Smith’s story. They took her into custody, questioned her for about 10 hours, and arrested her on suspicion of Uribe’s murder. She was released after four days and never charged. She sued and won a judgment for wrongful arrest. (Smith’s attorney, James E. Blatt, later speculated that police had never really believed she was the killer, but had hoped to scare her into revealing her “real” source of information.) Three men with no known connection to Smith eventually were convicted of the murder and are serving up to life in state prison.

Noreen Renier

The other risk of coming forward with clues derived from nonlocal awareness is becoming a target of the skeptics' venomous attacks, which can sometimes be worse than a few nights in jail.

Noreen Renier of Charlottesville, Virginia, has worked with dozens of police departments throughout the country, many of whom have thanked her in writing. Yet in 1985 she was blasted as a fraud by John Merrell, a member of the Northwest Skeptics, in letters to the police and local press.

In October 1986, feeling that unless she took action her reputation would be destroyed, Noreen sued Merrell for defamation of character in Jackson County, Oregon. Years of appeals, counter-arguments, motions, and accusations ensued. Finally, after nearly a decade of wrenching emotions and legal fees, Noreen won at least some closure: Merrell settled—but the sum remains undisclosed because, as part of the agreement, she had to agree not to talk about the whole affair. Even then, attacks continued: A website maintained by Gary P. Posner of the Tampa Bay Skeptics still criticized Noreen by name years afterward, and 20 years later she is once again in litigation with Merrell.[97]

Given such fallout, why do people do it? Certainly no one goes into this work for the money. In the words of the late Beverly Jaeger, founder of the St. Louis-based United States Psi-Squad, a collective of viewers who focus on crime-solving: "Who ya gonna charge? The victim's dead, the police

rarely have money for such work, and we only work with police."[98] Even those who do accept money (when police or relatives can afford to pay) don't get much: Noreen charges $650 for two consultations and won't do any more than that in a week because of the emotional toll it takes.

Minneapolis crime viewer Bill Ward, who assists police for free and may be the busiest person in the field, squeezes it in while working full-time to support his family. "Average day? I go to work, I come home, take my phone calls, work on murders, more phone calls," he says. "I sleep three, three-and-a-half hours. I get up; before I go to work, I work more murders, more cases. It's a gift, but it can be also a curse."[99]

Yet it has its payoffs. What seems to motivate viewers who help police are the potential gratification of solving a puzzle, the sense of service that comes from contributing to the arrest and conviction of a person who has taken another's life, and the ego boost that comes with doing something successfully where others have failed.

Some are so successful that they are willing to go more public with their work. Jim Watson, a Los Angeles-based viewer consultant, was challenged by a Japanese television channel to solve a case not only on the air, but from the air— literally to fly over Japan until he detected an undiscovered dead body.[100] Up in the helicopter, he directed the pilot to fly over the flanks of Mount Fuji. As the cameras rolled, he pointed down to the forested slopes below and said that directly beneath him was the body of a young woman. He described the condition of the body, its posture, and when the death had occurred, adding that it was a suicide resulting from drinking poison. The helicopter landed in a clearing, and Jim told searchers exactly where to look, marking the location on a map. Within 45 minutes the young woman's body was found, in exactly the location, posture, and condition Jim had described. A subsequent autopsy confirmed the death was caused by drinking poison.

In-House Viewers

Rather than consult a Remote Viewer, some police officers are learning to do it themselves. In lectures and short seminars, viewers like Noreen are training hundreds of officers to develop their own intuitive abilities.

Essentially, her training includes a short course in Remote Viewing. Officers might be asked to envision, for instance, a criminal's hiding place, or to describe objects inside a sealed container. Though participants have generally been pleased, such programs are still certainly an anomaly among law enforcement groups.

Another approach is a form of training offered by Kathryn Harwig, an attorney in Minneapolis/St. Paul. Her legal experience, along with her 14 years as a probation officer, give her an insider's perspective and a unique credibility among her law enforcement peers. What she teaches is not so much a new skill as a different way of looking at the world. Combining Remote Viewing with simple energy awareness exercises, Kathryn tries to help students build on the gut feeling or "blue sense" that every successful police officer develops, and to point out ways to apply it to life on the job.

According to Kathryn, the biggest challenge police face today is not technical crime-solving, but becoming more sensitive to the communities they work with**.** Because of her background, she does not raise hackles when she points out "…how much tension between police and the community traces back to the judgment a police officer made in an instant, on the street, usually under stress. Suppose you took a few seconds, before you got out of your patrol car, and used Remote Viewing to get a better understanding of what was going on behind that front door in a domestic dispute call," she tells her trainees.[101] "Suppose you saw a group of kids, and had a better sense of who they were when you went up to them."

For the last two years, every station house intake officer joining the St. Paul Police Department has taken Kathryn's class, and the University of Minnesota Police Department offers her workshop as a voluntary course. The regional chapter of graduates of the FBI Academy (mostly police chiefs

and senior commanders) has asked her to speak. She also teaches prison guards and officials many of her techniques.

Why is her method so well accepted? I think for three reasons. First, she has no public and controversial identity as a psychic detective. Second, she's been a respected member of the law enforcement community for years. Third, she's taking a "mainstream" approach. Psychic detectives may still be viewed somewhat askance, but teaching sensitivity as a job skill is part of a cultural and attitudinal shift that reflects the climate of our times. Increasingly, every major structure in American society, from medicine to the military, is beginning to realize that its operations work better, with less hassle and increased productivity, when the intuitive aspect of human consciousness is included in the mix.

Challenges to Research

One would think, nonetheless, that crime-solving Remote Viewing work, given its potential usefulness, would be the subject of intense scientific study. Yet so far, remarkably little academic research on the phenomenon has been carried out. Why not? It's mostly a matter of conflicting priorities.

An academic parapsychologist, being a scientist, focuses on whether and to what extent an intuitive's information is actually nonlocal. Researchers design experiments to rule out all other possibilities, going to enormous lengths to make sure that news, gossip, body language, and a host of other potentially "polluting" sources of information are blocked off. The researcher also wants to examine every nuance of detail the viewer describes. Was the color of a shirt right? Was there even a shirt involved? Was the time correct? Is the angle of the shadow accurate? And so on.

A police detective, in contrast, is a pragmatist with a job to do: to arrest a suspect for trial and make a case that will stand up in court. Police have little incentive to spend the time needed to help a scientist conduct a double-blind experiment or carry out a detailed post-arrest accuracy

analysis. Whether the information pans out or only gets officers thinking in a new and productive direction, if it helps solve the case, that's enough. If a viewer's information isn't helpful, it wasn't a major investment—just another blind alley in a profession filled with blind alleys.

To law enforcement officers, in fact, Remote Viewers are really just a special category of witness. That attitude comes through in the rare cases where some attempt has been made to regulate the use of viewers in investigations. In 1981, the Pomona, California, police department developed an official protocol for how to work with Remote Viewing informants; it reads like a variation of the training detectives receive for working with traditional eyewitnesses. The Florida State Legislature, about 14 years ago, issued similar suggestions,[102] and guidelines published in the journal *Police Chief* were in the same vein.[103] The truth is police don't really care much about nonlocal perception *per se* and have no investment in the debate over its existence. They just want to catch bad guys.

Organized skeptics, of course, *do* care about the psychic angle — if only because they seek to disprove it. Their attacks may embarrass police departments and attract unwanted publicity, but to battle-weary homicide detectives, these squabbles are really beside the point. To their mind, if you're charged with the duty of unraveling the messes left by murderers and thieves, and your case is stalled, anything that isn't illegal and can get you closer to justice is worthwhile. The use of Remote Viewers, for them, isn't about science—which is unfortunate, because the whole process, like other human endeavors, would undoubtedly benefit from careful research. And they know it isn't a cure-all; there are failures. But to a policeman there are always failures. People lie. They don't see everything, and what they do see they often misinterpret. But one thing is clear: However inadequately acknowledged and however little understood—nonlocal information seems to be accurate often enough to put at least some people who make our lives unsafe behind bars.

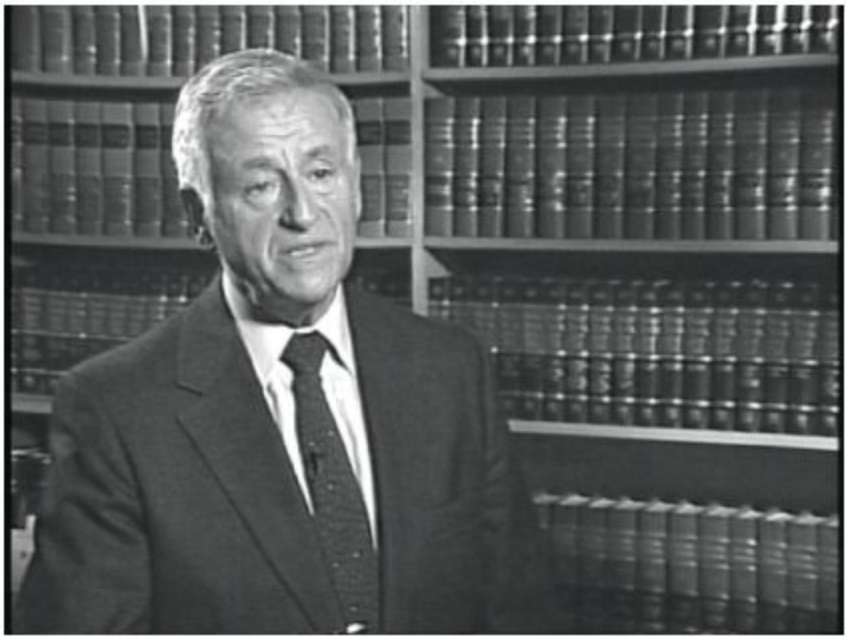
To carry out a proper consensus probe in criminology, follow the same directions as with the archaeological work. Instead of a site, you are looking for a crime scene. Instead of an ancient grave, you may be looking

for a body. Instead of reconstructing a palace's history, you will be reconstructing a crime. Whether it is archaeology, or intelligence work – actually just another kind of law enforcement – or crime-solving the techniques are precisely the same as those I have described in the archaeology chapter.

Legal Aid

There is still another way in which nonlocal awareness has found a place in law enforcement. Some attorneys are using viewers in the courtroom to help in jury selection—though exactly how many do this remains a secret. Few attorneys want to talk about this.

One person who will is Justice Howard Goldfluss, now retired from the bench in New York State. One day he came into his courtroom to find a stranger sitting at the defense counsel's table. The attorneys introduced the woman to Goldfluss, describing her as a psychic. When he asked the obvious question— what was she doing there?—they replied that "the purpose was to have a better understanding of the thought processes of the jurors," he recalls.[104] The prosecuting District Attorney objected, and Judge Goldfluss took the matter under advisement. His decision: "As long as the jury selection procedure was not being interrupted, there should not be any objection."



Howard Goldfluss, former New York Supreme Court justice.

As Justice Goldfluss has watched the use of viewers in courtrooms become more common, he's thought a bit about the implications. "The strength of it, of course, is that it can help lead to the truth," he says. Still, there are significant Constitutional issues at stake. Say a viewer reads a suspect's mind as she's being interrogated or cross-examined. "That would very, very possibly be an invasion of privacy and a violation of her rights under the Fourth Amendment," Goldfluss says. "And nothing should be more subject to privacy than a person's own mind."[105] And if the viewer's information were introduced in testimony, would it be admissible? Unaware of Rosemarie Kerr's testimony he said, "I don't know whether the Supreme Court of the United States would be ready [for that] at this time." However he notes, "We have seen changes in the law. We have seen changes in the admissibility of evidence." In his view, if using nonlocal awareness helps lead courts to the truth, "we should use it, as long as it is consistent with the rights of the accused."

Others tend to agree—if for more cynical reasons. "Since the law allows any consultant to be used to help in jury selection, psychics are probably about as good as anyone else," said the late Professor Marcello Truzzi, an Eastern Michigan University sociologist and co-author of *Blue Sense,* a skeptical but reasoned look at the use of intuition in law enforcement.

“Indeed, if they are visibly used, knowledge that they are present may make potential jurors more honest in their self-disclosures”[106]

Chapter XVII
Business Decision Making

Many people think of commerce as “hard-headed” or “bottom line” or some other tough linear image. But the truth is somewhat different. Douglas Dean and John Mihalasky of The Newark Institute of Technology carried out a series of experiments involving 385 chief executive officers of American corporations.[107] The task required of the CEOs was to predict a random sequence of 100 numbers, before a computer generated them. The results were then correlated with the financial reports issued by the corporations. In every experiment Dean and Mihalasky conducted, a positive correlation was established between financial performance and the CEO‘s ability to open to nonlocal awareness. It was so definitive that Dean was able to examine financial reports and predict in advance how a given CEO would do in his experiment.[108] Prophets, he found, make profits.

Dean asked the CEOs how they made critical decisions. He expected them to talk about the expensive analyses they conducted, but he was unprepared for what they admitted. In the end, when it got down to a final cut of options, almost inevitably and uniformly they described techniques of inward looking that allowed them to open to nonlocal awareness, clothing the experience in pragmatic manly words like “gut feeling.”

When all the various accounts across the spectrum of quite different business activities were considered, it was easy to see that the specific technique the CEOs used did not seem to matter, any more than the area of business in which they used it. A result confirmed by other research. Technique is mostly about creating for oneself a personally relevant ritual that permits one to open to nonlocal awareness. The details of the technique don’t seem to matter much, although all the productive techniques share certain things in common: a repetitive sound, moving into a slightly altered state of consciousness, clear intention, and surrender to the experience.

Dean and Mihalasky concluded that in the business world, where financial success is the uncompromising arbiter, a place had been made for Anomalous Perception, although it was rarely discussed in those terms. And today, what is called intuition is the regular subject of corporate seminars.

In searching for the answer to a problem, geniuses tell us there comes a time when assumptions and cherished outcomes fall away. Psychiatrist Anthony Storr calls this "incubation."[109] After a person seeking to make the breakthrough has achieved excellence and has assembled the information required, be it visual, musical, scientific, or social, like an egg which must be hatched, the components of the insight must sit in the unconscious for a period of time. At this point there is a high tolerance for ambiguity, an acceptance of paradox, and the embracement of novelty. Here another act of will occurs, a choice, a conscious act of surrender, then the *Ahha!* moment, the instant when the light bulb goes off, and nonlocal awareness floods in, and the answer appears.

I am not suggesting here that there is only one way to do this. But I am suggesting that if you are in business, that you cultivate this aspect of yourself, and encourage your fellow executives, engineers, designers or whomever is involved in something that requires more than intellectual analysis to do likewise.

The Mobius Consensus Protocol particularly lends itself to team efforts. The same techniques I have already described can be put to the service of business, to create something, to solve a problem, or to construct a corporate policy. Whether it is the Board of Directors or a mid-level design team, these are the viewers. Independent personnel are brought in to work as monitors, and to handle the paperwork.

I recommend that this approach not be invoked for every little problem. For one thing it is a cumbersome way to make a decision. But, on major issues, major projects, things that are highly numinous and important to your business it can produce spectacular outcomes. Use it in conjunction

with all the standard analytical techniques, doing those things first, and using them to help develop questions and goals for the probe about to be undertaken.

R. Buckminster Fuller saw it this way, bringing us back to nonlocal awareness, and making the connection between the individual experience and its interaction with the greater whole: ”Either you're going to go along with your mind and the truth, or you're going to yield to fear and custom and conditioned reflexes. With our minds alone we can discover those principles we need to employ to convert all humanity to success in a new, harmonious relationship with the universe. We have the option to make it.”[110]

Chapter XVIII
Geology

Geological Remote Viewing, to reach maximum effectiveness, should employ the same protocol as that used for archaeological or criminological Remote Viewing. The only thing different is the target and the geological specialists who make up part of the science team.

The actual use of Remote Viewing in geology is a closely guarded secret. A few accounts though do make it into the record: Uri Geller using Remote Viewing to locate oil wells.[111] Joe McMoneagle helping a marble quarry company track a vein of particularly high grade marble.[112] One of my favorites in this area: Terry Ross, a Philadelphia financier, from an aristocratic family, sitting in his drawing room and locating water wells in Chile for a Japanese fish farming giant corporation, as well as high quality gaseous springs for one of Europe's largest water bottlers -- using nothing more than his dowsing rods, a map, and his nonlocal awareness.[113]

In my own experience, this is a tough area in which to work. Even when one deals with a single man who operates independently on his own money – say an oil wildcatter — his oil geologists will attempt to block the usage of Remote Viewing. It directly threatens their income. They do not see the irony in describing, as all of them do, their success rate (the percentage of holes that "came in" as a share of the total number of holes drilled), and admitting that "there is a gut factor that makes two men with the same information make different choices." Or that "there are some guys who just know how to pick them, and everyone knows who they are."

Suggestions that this difference is the geologist's version of nonlocal awareness are met with a shrug or dismissal.

There is nothing special about the protocol for locating oil, gold, or any other mineral, that has not already been covered, so I will only say that it is a waste of time to put in the work to do a geology probe unless one has previously made arrangements for the follow-through of subsequent fieldwork. If this is not in place, the target will not be numinous, because the viewers will precognize that nothing is going to come of their work. The rule is: Don't undertake work for which there is no plan of completion.

Chapter XIX
Intuitive Diagnosis

When I was a boy my father, who was a respected anesthesiologist in Cincinnati, told me about a doctor he had met during his residency in Los Angeles. It was not long story, and I don't think he told it to me more than once. But it stayed with me:

"There was an older doctor who would come onto the floor for rounds. We played a little game. He would look at the patient for just an instant, then step outside the curtain and give us his diagnosis. He was almost never wrong, and he knew things I could not see, and no one I knew could see. With the tests we had then (the 1920s) some of the things he described would not show up for days. Some were only revealed in autopsy."

My father saw this, I think, as an extreme example of a skill most physicians cultivate. He did not see it as anything more than rapid, intellectual analysis, and yet he recognized implicitly that something else was in play.

"I thought this was just skill, the wisdom experience conferred by seeing thousands of patients but, as I grew older and more senior myself, I realized this man had a kind of gift other docs did not."

James M. Cerletty, a physician at the medical College of Wisconsin says, "Physicians, nurses, and others who work in the medical profession love to make snap diagnoses. We pride ourselves on our clinical astuteness and the rapidity with which we arrive at the exact diagnosis of a disorder."[114]

Larry Dossey, one of the leading physicians in the holistic health, complementary medicine movement and, particularly, the research on

Therapeutic Intent (whether as prayer or a more secular form such as Therapeutic Touch), traced the history of this approach. According to Dossey:

"During the early 19th century in the best medical schools of England and Europe a practice called ***snap diagnosis developed.*** The trick was to 'see' what was wrong with the patient and to rattle off a diagnosis as fast as possible, with a minimum of clues and sometimes with no information about the patient at all. Eminent physicians vied with one another in this endeavor, often displaying considerable showmanship.

"One of the best snap diagnosticians was Napoleon's favorite doctor, Jean-Nicolas Corvisart, who made contributions to the art of physical diagnosis and the understanding of heart disease. Corvisart once added to his reputation by merely looking at the subject of an oil painting and correctly diagnosing him as suffering from cardiac disease. Hans van Hebra and Joseph Bell, other well-known physicians of the day, could discern not only the diseases of their patients but their occupations as well. The famous German physician Friedrich Theodor von Frerichs was so infatuated with his powers of snap diagnosis that he never admitted a diagnosis to be wrong. Frerichs could be theatrical, and he was worshiped by his students, who, it is said, 'hung on his lips, and ...revered his wonderful precision.'

"Snap diagnosis was not new a new technique even then. Shamans, visionaries, and folk healers had done it for centuries. But that snap diagnosis should crop-up in the greatest medical schools of 19th-century Europe and England, when medicine was becoming increasingly scientific, seems decidedly odd.

"How valid was this colorful custom? It is difficult to know, because no studies were done to assess the accuracy of the snap diagnosticians. My hunch, however, is that the ability to know things intuitively is a latent, widespread ability in healing circles."[115],[116], [117]

Intuitive Diagnosis, the term that has arisen to describe this process, has generated a lot of interest in the medical and general communities. Recently Carolyn Myss,[118] Judith Orloff,[119] and biochemist-psychiatrist Mona Lisa Schulz,[120] have all written books covering various aspects of the subject. Whether it is called Snap Diagnosis, or Shamanic Diagnosis, or Intuitive Diagnosis, it is all Remote Viewing and, thus, nonlocal awareness.

The interesting thing about this protocol is how easy it is for people to do it, even when they have no medical training whatever.

In the Appendix, I have provided the forms for doing this kind of session, and most of what it involves you already know, although the context may be novel to you.

The best way to train for this protocol is with two people. One is the viewer, the other is the target. But this is different than a typical out-bound protocol. Here the goal is to look inside the target's body, and to sense the life processes going on there.

To begin, the person who is the target should describe in their own words their physical, mental, and emotional condition. Simply write down basic information from your past as well as your present condition. As you will see on the form in the Appendix the basic body systems are covered, to assist you in this.

Next, if you are the target, draw a simple outline of your body – like chalk had been drawn around you. Note, once again, on this outline, where known medical events have occurred in the past, i.e., a broken leg, a scar from a biking accident, or where conditions from which you are presently suffering are located. The viewer should not see what you have done. This information will serve as the feedback for your viewing partner.

If you are the viewer, your goal is to use your Remote Viewing skills to describe the physical, mental, and emotional condition of your target

partner. The most important thing I can stress to you is that during your session you do not judge or analyze. Just experience.

On your form, as the viewer, make a simple outline of a human shape. Go over the target person's body. Simply report the sense impressions and knowingness that comes into your mind, writing this down, as well as noting locations on the human form outline. Do not try to get too intellectual. The "sense" you have of something is apt to be your most accurate perception. Do not strain or take a long time to answer these questions. First impressions are usually the best.

When the viewing session is over, lay the two written records, and the two human form outlines, side by side. (If you are doing the session at a distance you can scan the documents and exchange them as .pdf files, or just fax or mail them.)

Do not be surprised if this is some of the most accurate Remote Viewing you have ever done. This is actually quite typical. It happens, I think, because the session information is highly numinous to the target person, and the linkage of viewer and target in nonlocal consciousness seems to be amongst the easier things a viewer can do.

On many occasions I have seen viewers describe conditions which, at the time the viewing was done, were unknown to the target person, but which later proved to be correct. I would not begin a course of treatment solely on the information derived from a Remote Viewing session but, at the same time, I would have no hesitation, if a viewer told me I was suffering from some condition, to setting up an appointment with my physician for tests or an examination. As I write this I am reminded of a man who discovered he had adult onset diabetes, and a woman who caught a malignant breast tumor early enough to resolve it with a lumpectomy, both as the result, initially, of a medical Remote Viewing.

Chapter XX
The Visualization Protocols

This set of protocols will give you tools for highly personal applications. The techniques are the same essentially as those you have already learned. The difference is that these protocols are used for personal problem solving, or for guidance. I will outline a few of the ways this approach has been used with good success. As you think about it, others perhaps more tailored to your own needs will undoubtedly suggest themselves.

Looking Into Your Future

Many researchers have commented that the easiest task for viewers is to see their own timelines, their own futures. The reasons are not hard to understand. What is more numinous to you personally than your own life? It is this laboratory insight that led me to develop this protocol. Suppose you could Remote View your own future? This technique is not designed to figure out whether you get the job, or some other one-time event will occur. For that ARV is a better choice. This protocol is designed, instead, to get the *gestalt* of your life at some future time. To do this properly you want enough time to elapse so that trends currently at work in your life can play themselves out.

I have produced a CD *Looking into Your Future* which will take you through this experience (see http://www.nemoseen.com/cds/looking-into-your-future), but you can have this experience without it. Here are the steps:

Identifying Your Session Question:

You need to take time and be clear how far into your future you want to go. I suggest at minimum a year, and three or five years is, frequently, the right time-span, although I have conducted sessions six months in the future that were highly rewarding. Remember you are not trying to get a specific single thing but a sense of your life in all its complexity. A good time to do this experience is when you feel you are on the verge of change and want to get a sense of what your life will be like on the other side of that change. Here is an apposite form of the question: What will my life be like a year after I graduate… retire… move… marry…?

This act of preparation is important because it imbues the question, and the entire session, with the numinosity it needs to be successful. Make the session an event. You can use the meditation technique I have already

described to help you with this. When you have the question firmly in your mind, write it down. This is what your monitor will read to you. As you answer the monitor's question it is their duty to write down what you say in response.

The Session Structure:

Unlike a typical Remote Viewing session, where you are usually sitting at a table, I suggest you do this future viewing by lying down, in a dimly lighted room. Get completely comfortable. You may need a pillow under your head, or a light blanket over your body. Whatever works is fine. The lighting in the room should be dim, but not off. If you have the CD just turn it on, and it will walk you through the entire experience. If you do not have it, you need to arrange in advance for your monitor to play that role.

Once you are comfortable you can listen to some soft background music that will invoke a sense of relaxation. I personally suggest that you try The Drone™ produced by Harold Grandstaff Moses. (see http://www.nemoseen.com) I know of nothing that will induce a sense of sacred space more quickly than Moses' CD.

After the music has played for a few moments, the monitor should read this induction, allowing each step enough time so that the experience has a natural rhythm and does not feel rushed.

Monitor Induction Script:

Take a deep breathe. Let it out.

Take another deep breathe. Let it out.

Take a third deep breathe. Let it out.

Let your breathing now be relaxed and regular.

I want you to concentrate all your attention on the big toe of your right foot. Wiggle it if you need to release any tension you feel. Be aware of all the muscles, tendons, and bones of that toe. Feel them relaxing.

Feel a golden energy pouring into that toe.

Now feel it spreading to the other toes of your right foot. Feel you entire foot relaxing. Feel that warm golden energy pouring in, bringing healing to every part of your foot.

Now feel that warm golden energy spreading up through the ankle, calf, and knee of your right leg. Up to the thigh and into the trunk of the body.

Now I want you to focus all your attention on the big toe of your left foot. Feel that toe, and all its parts. Feel that warm golden energy flowing into your big toe of your left foot. Then into the other toes of your left foot. Feel it flowing in until the entire foot feels completely relaxed.

Feel it flowing up the ankle, the calf, the knee, and the thigh, and into the trunk of the body.

Now both legs have this sense of relaxation and warmth.

It spreads up your body filling your stomach, your chest.

Now I want you to concentrate on the thumb of your right hand. Feel the warm golden energy flowing into your thumb. Feel it spreading all through your hand, and up your wrist, to your forearm, your elbow, and your bicep.

Now move your awareness to the thumb of your left hand. Feel the energy flowing into that thumb, and across to the other fingers, the palm, the wrist, the forearm, the elbow, and the bicep.

Now from the shoulders down your entire body you should have a sense of comfort and relaxation.

Feel the golden energy pouring into the top of your head, feeling every part of your head with its healing energy, which pours down across your face. Move your jaw to make sure it is comfortable.

Now your entire body should be completely relaxed.

Breathe in deeply now, and with that breath feel a golden cocoon forming around your body, from the top of your head to the tips of your toes. As you breathe out, feel that golden cocoon being replaced with one of silver energy, from toe to top.

As you breathe in and out feel yourself sliding deeper and deeper into the essence of your deepest self.

Your mind clears with each breath and becomes like a still pool in the forest.

I am now going to read to you your charge for this session.

Monitor reads the question previously arranged.

I am going to count slowly to 10. When I get to 10 an image will form in your mind, in that still pool, that will directly address the question you have for this session. You will be life-size, and all your senses will report, and you will be open to full knowingness of the circumstances and conditions of your life in the future.

1…2…3…4…5…6…7…8…9…10

Begin…

Look down at your feet. Describe what you see. Are you wearing anything?

Are you outside or inside?

The monitor should then go on to ask the viewer to describe their residence, their place of work, their health, whether they are with someone, and who that person is, and their companion's health, and financial well-being. The idea here is for the monitor to elicit from the viewer details in their lives by which they will be able ultimately to assess the accuracy of this viewing.

After about 20-30 minutes – when it is clear that the energy in the session is flagging – the monitor should say:

All right. I want you now to take a deep breath. Let it out.

Now take another deep breath. Let it out.

Now take a third deep breath, and as you let it out, you will slowly leave your future.

I will count backwards from 10 to 1 and, when I get to 1 you will awaken fully refreshed, feeling healthy and comfortable. You will remember everything you have heard, seen, and felt during your session. You will have access to everything you know about yourself at this moment.

10…9…8…7…6…5…4…3…2…1

You're back.

When the session is over go through what the monitor has written down, and add to it anything else your remember. In the months that follow you should take this written account and go through it, being mindful as to whether the things you described have appeared in your life.

If you see something negative during the session, remember this is not predestination you are describing. It is the situation that evolves from your life as it stands at the time of the viewing. If you make different choices, they will lead to a different future. What you see is not locked in. If you see a health problem, when the session is over consider what might be done to lead your future in that area down a different, more productive, more healthful track. A year later do another session. Do things look different now? Your choices have empowered you. A different future is evolving.

Before the Beginning

Like *Looking into Your Future,* this session is an adaptation of the standard Remote Viewing skills you have already developed. In this protocol, however, you are going back down your own timeline to the moment, before your birth, when you decided to be you. For some people it produces only an interesting visualization. For others, particularly those for whom fundamental life choice questions are pressing, it can be a very powerful experience.

As with *Looking into Your Future* this protocol can be done either using my CD *Before the Beginning* (See http://www.nemoseen.com/cds/before-the-beginning-cd) or with a friend who will serve as the monitor. There is, however, a significant difference between these experiences. In this protocol, having done several thousand such sessions, it has become clear to me that the best results occur when you do not speak aloud. I think this is because the matters addressed by this protocol are so intensely personal, that speaking of them with another is hard for most of us to do.

I suggest that you do this experience only when you have plenty of time to digest what happens. Done with the proper intention this session can be life-changing.

Beginning the session:

Begin with the same relaxation induction that you used for *Looking Into the Future*. Then pick up with:

The monitor's script:

Let yourself experience this. You will go back in time until you are 12 years old. You are with someone you care about, and who cares about you. Be aware of everything that is going on. All your senses report. You are with this person, and you are 12 years old. You are at time when you are happy and comfortable. The person you are with is supportive of you.

Allow the viewer to experience what is happening for a minute or two. The dance for the monitor is to be neither tardy nor pushy. Watch your viewer. Feel within yourself when the time is right. Then, pick up with:

Now I want you to go back. You are six years old. You are with someone you care about, and who cares about you. You feel safe and comfortable. Something is going on. You can fully experience what is going on. You can hear, taste, touch, and smell just as you could at that moment, when you were six years old.

You are experiencing this but, at the same time, you are able to witness it. See it without becoming immersed in the emotions of that moment. You are aware of the emotions, but you are witnessing them.

Once again the monitor must give the viewer enough time, but not too much. Then:

Now I want you to go back, and you are three years old. You are with someone you care about and who cares about you. You are fully aware of what is going on around you at this moment when you are three years old. You can experience all your senses just as you did when you first lived these events.

And again, pause.

Now I want you to go back. You are one year old. One year old. You are in a situation where you feel secure. You are with someone who cares for you, and you care about them. You are fully aware of everything, but you do not feel threatened, or insecure. You are witnessing these events, even as you are reliving them.

Pause.

Now I want you to go back, and you are six months old. You are fully aware. All your senses are fully awakened. You are with someone who cares about you, as you care about them. You feel secure and comfortable, and all your senses are quickened to the events you are experiencing.

And pause.

Now I want you to go back to the event when you decided to be you. Look around. You are not in the body. You are in a placeless place, and a timeless time. Look around. Be aware of any other beings around you. If there are, there may be just one, there may be more than one. You are fully aware of them. All your senses tell you about them.

Look around. Be aware of your surroundings.

Be aware of what they are trying to communicate to you. There is something you are deciding. Something you want to accomplish in the life that is coming. Something they are helping you to know. What is it?

Pause.

You mind is clear about this.

If you can communicate with the being or beings around you, now is the time to ask them any questions you may have. Ask them what guidance they wish to give you. You are fully aware of their responses. You will remember whatever they may show you. And you will remember them when this experience is over. Just as you will remember and fully understand what it is you have chosen to do or be in this life.

Ending the session:

Pause. After about 20-30 minutes – when it is clear that the energy in the session is flagging – the monitor should say:

Now I want you to go forward on your own timeline. You are six months old. You are fully aware. All your senses are fully awakened. You are with someone who cares about you, as you care about them. You feel secure and comfortable, and all your senses are quickened to the events you are experiencing.

Short pause.

Now I want you to go further forward, coming closer to the present day. You are one year old. One year old. You are in a situation where you feel secure. You are with someone who cares for you, and you care about them. You are fully aware of everything, but you do not feel threatened, or insecure. You are witnessing these events, even as you are reliving them.

Short pause.

Now I want you to come closer to the present. You are three years old. You are with someone you care about, and who cares about you. You are fully aware of what is going on around you at this moment when you are three years old. You can experience all your senses just as you did when you first lived these events.

Pause.

Now you are six years old. You are with someone you care about, and who cares about you. You feel safe and comfortable. Something is going on. You can fully experience what is going on, just as you could at that moment when you were six years old.

Pause.

Now, come closer to the present until you are 12 years old. You are with someone you care about, and who cares about you. Be aware of everything that is going on. All your senses report. You are with this person, and you are 12 years old. You are at a time when you are happy and comfortable. The person you are with is supportive of you.

Pause. Then:

You are fully aware. It is the present day. Today. You are fully who you are. You remember all the experiences you have just had. It is now appropriate to come back to normal waking consciousness. I will count back from 10 to 1. When I get to 1 your eyes will open you will be fully relaxed and in full memory of what has just happened.

10…9…8…7…6…5…4…3…2…1

At this point the viewer should record the experience on audio, or in writing. Whether they choose to show it to anyone else, or discuss it, is entirely the viewer's decision. And no pressure should be put on them to share. Some things should remain private.

Self-Healing

This is another of the personal protocols that builds on your Remote Viewing skills. Self-Healing is designed to evoke your body's innate

healing resources.

The literature for conscious self-control is large, and covers many illnesses. Over the past 20 years it has been studied in reference to everything from breathing problems to bowel control. Here, without doubt, is an alternative already at home in the American health care system, being practiced by hundreds of health professionals, with an unusually impressive cost/benefit ratio.

What is even more startling than the conscious biofeedback technologies is the unconscious self-regulation demonstrated by the placebo effect. The placebo concept, so well established in medical protocols that it is a given, has another side rarely considered.

As Harvard researcher Henry Beecher noted in a 1955 JAMA article, "The constancy of the placebo effect... in a fairly wide variety of conditions... suggests that a fundamental mechanism is operating in these several cases, one that surely deserves further study.... Many 'effective' drugs have power only a little greater."[121]

Strangely, the full implications of this for many years received remarkably little attention. It took a non-medical person, the writer and social commentator Norman Cousins, to frame the idea: "The placebo has a role to play in transforming the will to live from a poetical conception to a physical reality and a governing force... it leads us through the uncharted passageways of (the) mind."[122]

Across thousands of studies — more than 2,500 since 1988 — the placebo effectiveness rate runs about 35 per cent, providing an astonishing proof of unconscious psycho-physical self-regulation. As Herbert Benson — who you have already met in the meditation chapter — and fellow physician David McCallie noted in a paper they wrote for *The New England Journal of Medicine*:

“This remarkable efficacy should not be disregarded or ridiculed. After all, unlike most other forms of therapy, the placebo effect has withstood the test of time and continues to be safe and inexpensive.”[123]

Just exactly as predicted by the bio-circuit model we have already discussed — that is, everyone in an effort is linked by shared intention — there appears to be a clear relationship between the belief in the efficacy of a drug on the part of the physician, and its actual effect.

Benson and McCallie, in their 1979 paper, studied a wide range of treatments for angina pectoris (the pain caused by an imbalance in the heart's need for blood and oxygen, and its ability to supply it) and discovered that treatments which enjoyed efficacy rates as high as 90 per cent, when a treatment was new and enthusiasm in the medical community was high, fell back to the typical 30-40 per cent effectiveness when studies critical of the treatment began to emerge in the medical literature.[124] They cited the comment of Armand Trousseau, a French physician from the 19th Century who is reported to have observed, “You should treat as many patients as possible with the new drugs while they still have the power to heal.”[125]

This capacity of individuals to control function down to the cellular level is well established — placebo results would be impossible if this were not true. As Cousins pointed out: “The placebo, then, is an emissary between the will to live and the body.... But the emissary is expendable. If we liberate ourselves from tangibles... the mind can carry out its ultimate functions and powers over the body with the illusion of material intervention.”[126]

The purpose of this protocol is to show you how to bring healing to yourself, to restore your body to its proper balance. I have gone into it in this detail, because I want you to understand that you have the power to change, and to heal yourself. This protocol is designed to be used as often as it is needed.

So here is the session:

As with *Looking into Your Future* this protocol can be done either using my CD *Harmonic Healing*(see http://www.nemoseen.com/cds/healing-cd) or with a friend who will serve as the monitor. There is, however, a significant difference between these experiences. As with *Before the Beginning* the best results occur when you do not speak aloud. Staying with the imagery and sense impressions that emerge in your mind, without speaking, seems to produce a better outcome.

The monitor's script:

Begin with the same relaxation induction that you used for *Looking Into the Future*. Then pick up with:

Your mind is a still pool, like a pond in the forest.

Pause.

An image is going to form. You are going to meet an ally. The being who will help you in this experience. The ally may be a person, an animal, or a being from another place or dimension, entirely. But it will be there to help you. To strengthen your insight. You will hear what they have to say. Maybe it will just come into your mind. Not as sound, but as a sense of knowingness. But its meaning will be clear, and you will be able to ask it questions, which it can answer.

Long Pause.

Ask your ally to help the part of your body where healing needs to take place.

Pause.

Now you are at that site in your body where healing needs to occur.

Pause.

An image will form that will tell you what needs to be healed.

Pause. Perhaps 30 seconds to a minute.

Ask your ally to help you do whatever is required to bring healing, to return your body to its proper balance.

Pause.

See that part of your body that needs to be healed. See the cells, the components of the body as they are in living process.

Pause. Perhaps a minute or two.

And with the help of your ally you are now able to do what is required to begin your healing, bring that process back into proper balance.

Begin this healing now.

Long Pause. Typically this is 15-20 minutes.

You are at the still mountain pool where you began. You will remember everything you have experienced. Everything you have heard, or seen, or had emerge as knowingness in your mind. You are clear about the instructions you have to follow to continue the healing you have done during this session. You have committed yourself to make of yourself a channel of peace and healing.

Pause.

It is now appropriate to come back to normal waking consciousness. I will count slowly back from 10 to 1. When I get to one you will be in full waking consciousness, remembering everything that has happened during this healing session.

10…9…8…7…6…5…4…3…2…1

You're back now. You remember everything. You are committed and prepared to put to use everything you have just learned and experienced.

Chapter XXI
Remote Viewing and Dreaming

Fascination and concern with dreams traces back as far as history's beginnings and, undoubtedly, this interest existed for unrecorded millennia before that. Dreams have always been recognized as a distinct state of consciousness, although until quite modern times this opening was usually seen in a religious context. Why? Because, in pre-scientific historical periods, there was no other context to give an experience that seemed to take one outside of time-space, where a thought became a thing, except to see it as something from the gods. But, even within this strictly religious gestalt, it was universally understood that dreams were often descriptive of the future.

This predictive power, a form of Remote Viewing, was used by Persian Magi as well as Indian Yogis and Fakirs who developed elaborate rituals to permit themselves to experience nonlocal awareness. A protocol, as it were.

The Egyptians originated "Sleep Temples" where people would go to have dreams. Often they experienced what today we would call Remote Viewing while in the dream state. By the 4th Century BC this linkage of dreams and nonlocal awareness had become formalized and was a central part of Greek religious life.

At the temple of the god of healing, Asclepius, whose principal shrine was at Epidaurus on the eastern coast of the Argolid in the Mediterranean's northeastern Peleponnese, men and women would come in search of healing, both mental and physical. They would sleep in a special area, known then as the *Abaton,* asking for a dream. Just as in the problem solving technique I discussed in the business chapter, and which it closely resembles, this process was called incubation. Then the supplicant would sleep and, the next morning, a member of the specially trained cadre of

temple attendants known as the *Therapeutae* (from the Greek verb *therapeuo* "to heal" or "to serve" – from whence the modern word therapeutics) would help the dreamer interpret their dream, and a healing program would be developed from the directions the dream contained.

Hippocrates, the Greek physician whose oath of service still guides physicians to this day, described this linkage saying, "the affliction suffered by the body, the soul sees quite well with the eyes shut."[127]

As with so much else that was Greek, the Romans first absorbed and, then, put their own stamp on these dream techniques for prophetic or diagnostic uses. Men known to possess the ability to interpret such dreams were brought to Rome as slaves by the rich and powerful. Subsequent events would validate them, and the prophet's reputation would be made.

In the Biblical history that runs as a kind of parallel universe to formal Roman history dreams, particularly prophetic dreams, also play a notable role. Not all dreams relate to the future in the Bible, but most do, like Daniel's interpretation of King Nebuchadnezzar's dream.[128]

But even when dreams were taken out of their religious context, as objective science developed, they still were not understood. The scientific understanding of the physiology of sleep and dreams traces back less than a century, to the late 1930s.

At that time Nathaniel Kleitman, a professor of physiology at the University of Chicago, was one of the few people in the world actually doing science concerning sleep and dreams. As he describes it he began to understand the role of dreaming in sleep by becoming aware that infants move their eyes while asleep, "we literally stumbled on an objective method of studying dreaming."[129]

By the early 1950s, Kleitman had extended his research to adults as well as infants and was being assisted by two of his graduate students, William C. Dement, a medical student, and Eugene Aserinsky, doing his doctoral

research in physiology. Working out of a “dingy three room suite” in south Chicago, this three man team fundamentally changed our understanding of both sleep and dreaming. While monitoring sleeping infants Aserinsky realized there were electrical signals coming off of their brains associated with the eye movements he observed. These could be monitored by the same electroencephalograph (EEG) techniques used to follow brain waves that had been pioneered by Johannes Berger two decades earlier. They called these rapid eye movements, REM sleep, but were unclear what they meant in infants, and did not yet know whether similar activity occurred in adults. A year later, they had confirmed this was the case. But were REM events just random muscular activity, or were they connected to a particular state of consciousness?

Dement, particularly, was interested in exploring whether there was a connection between these eye movements and dreams. In 1953, during a series of all-night recording sessions, as the volunteers slept he observed that the sleeper’s eye movements were not just random muscular activity; they seemed to move, as if they were actually watching something. This activity came in cycles throughout the night, and was associated with consistent predictable brain activity. When they awakened people during these REM periods they discovered they almost always reported dreaming.

These findings helped to establish that there are two distinct states of sleep —REM and non-REM (NREM)—and that there are four stages of NREM sleep, in addition to the REM periods.

Dement concluded that everybody, without exception, had the same pattern of sleep. This was a major discovery. In some cases, “the eight-hour pattern from one night’s recording could be superimposed almost perfectly on the pattern of another night.”[130] Further he says, he realized that “during REM the brain acts as if it were awake, even though the rest of the body lies still.”[131]

As Allen Rechtschaffen, a later sleep researcher at the University of Chicago explains, the fruits of this research would result in a transformation in medicine, a “grand scientific revolution which started with the discovery

of REM sleep."[132] Today thousands of physicians and other scientists are actively adding to the original insights of Kleitman, Dement, and Aserinsky.

Two of the many researchers stimulated by this work were psychiatrist Montague Ullman and psychologist Stanley Krippner who, together, headed the dream laboratory at Maimonides Medical Center, in New York City. In the late 1960s, and into the 70s, Ullman and Krippner, assisted by Alan Vaughan and Charles Honorton, took the findings of Kleitman, Dement, and Aserinsky and carried out a pioneering series of experiments exploring the connection between nonlocal awareness—they called it telepathy—and dreaming.

Recognizing that the linkage worked best when there was a sense of personal connection, the person who would hold the image and the dreamer who would attempt to open to it would spend some time together becoming acquainted. Then the dreamer would be wired up, and would go to sleep in a special sound attenuated room, so that nothing external would startle them and create false readings.

When the sleeper's brain pattern indicated they were dreaming, and their eyes were moving behind their closed lids, the wakeful partner would open an envelope, which contained a picture, and attempt to link with the dreamer while looking at this image. After a few minutes, or when REM stopped, the dreamer would be awakened and asked to describe their dream.

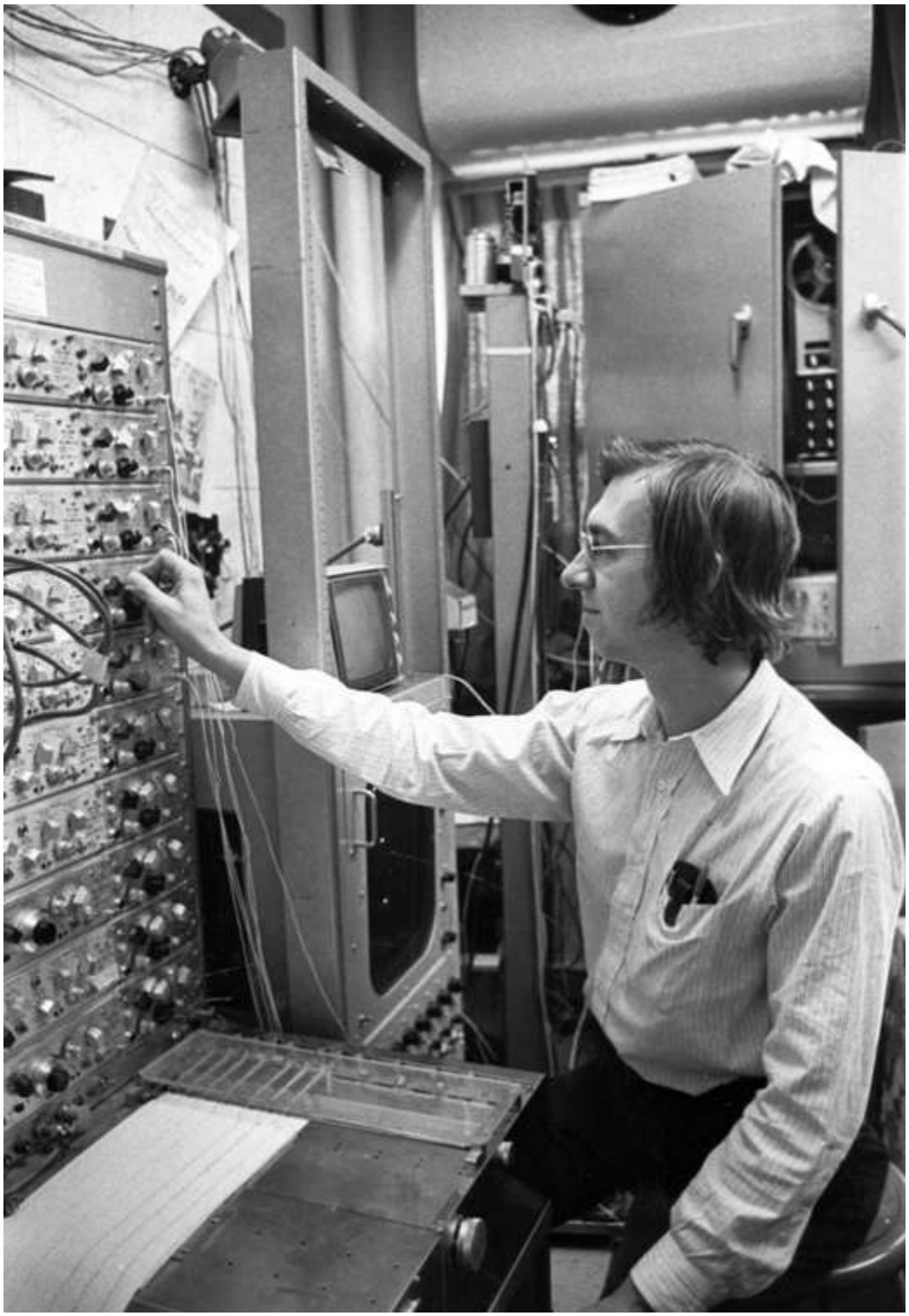
The results produced a significant correlation between the image held by the wakeful partner and the imagery in the dream.[133]

The researchers also discovered dreams often contained the kind of precognitive information that has so fascinated every culture since antiquity. This work established that a form of Remote Viewing, really nonlocal linkage, was possible even when one is asleep. Much of these findings would be confirmed by Charles Tart at The University of California - Berkeley, who also showed that many activities, including doing scientific research involved specific states of con-sciousness.[134]

A few years later this dream research moved to a new plateau when Stanford researcher Stephen LaBerge began to study the often reported but virtually unstudied state he called lucid dreaming. You may have had such a dream.

Charles Honorton during a nonlocal sleep session at Maimonides.

Typically, you "wake up" in your dream, and can take control of what happens. For a long time it was not recognized that lucid dreaming was a distinct state, but LaBerge through a series of very ingenious experiments proved it was.[135]



Charles Tart in his sleep/dream lab.

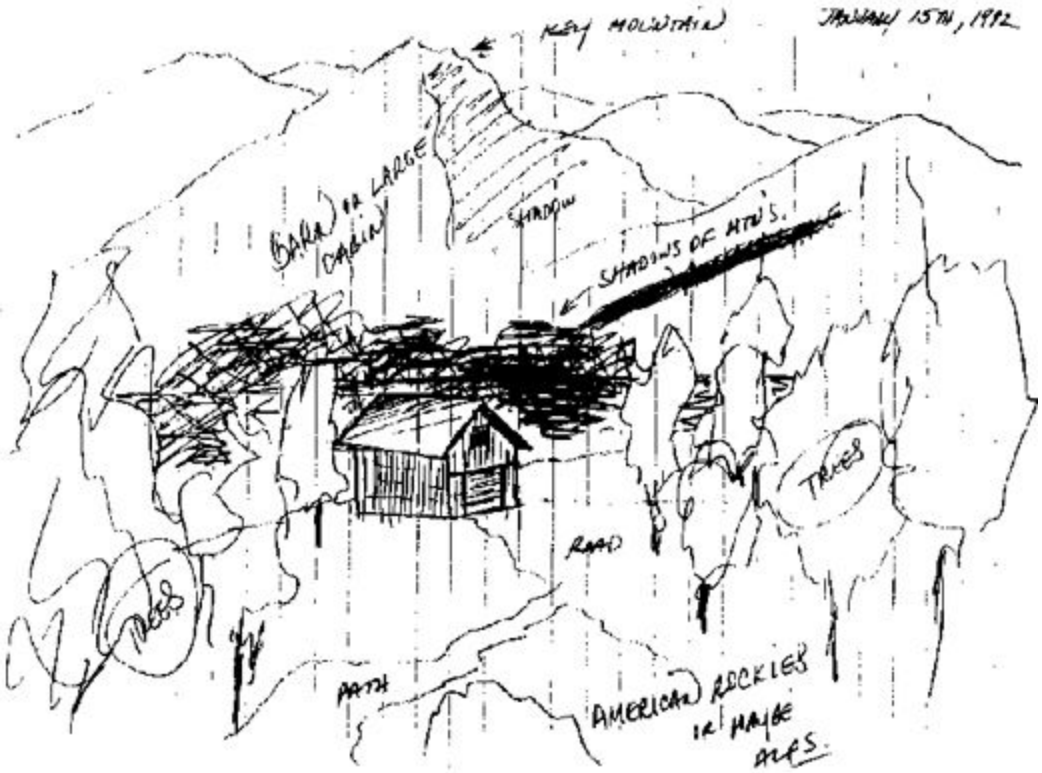
Ed May knew LaBerge and correctly saw that if he was right in his conclusions then it ought to be possible to actually do a formal Remote

Viewing from a dream state just as if the viewer were conventionally awake.

The two of them devised an experiment in which a person would "awaken" into what LaBerge called "lucidity" and perform a standard Remote Viewing of a randomly selected target. The viewer would then be awakened in the usual sense, and asked to describe their viewing. The results surprised even Ed, who thought he had a handle on most aspects of Remote Viewing. People were clearly able to "wake up" in their dreams, take control, and carry out a specific nonlocal task – Remote Viewing – producing session data that looked just as it would if they were awake.

The target for one of Ed May's lucid dream Remote Viewing sessions.

Dale Graff, who had once been a contract monitor on the SRI program, when Hal, Russell, and Ed worked there together, had been interested in lucid dreams for years, although he didn't know that was what they would be called, because they hadn't been defined yet.



The drawing made by lucid dreamer/Remote Viewer Joe McMoneagle during a session on 15 January 1992.

His interest lay in his own experiences which drove him, an engineer and physicist working in the secretive intelligence technology world, to persevere in the study of something his colleagues found peculiar.

Through Ed, Dale met Stephen LaBerge. When they discovered their common interest in "waking up" in one's dreams they began to consider doing an experiment together.

What happened next is something you should keep in mind if you are considering working with lucid dreaming and Remote Viewing: Most of the viewers Dale approached found the idea either uninteresting or unappealing. Why? Dale was never sure, but I suspect it was because the experiment required more than just Remote Viewing. It also involved inducing lucid dreaming, an unfamiliar process that required sleeping in a dream laboratory, while being wired up to monitors, with people looking at you the whole time.

Only the indomitable Joe McMoneagle would participate. Joe's subsequent session with Dale was successful, but too small a sample to be significant.

Dale Graff

Joe would go on to work with LaBerge alone. It went extremely well for a couple of times and then, he says, "it kind of fell apart. I started having what I call false awakenings, where I would signal them, and they would wake me, I'd do the reporting, and the drawings, but I actually wouldn't be awake. I'd figure it out an hour later that I was still inside a lucid dream."[136]

He began to have upward of six or seven false awakenings during each session and, towards the end, "it was becoming exhaustive. I was beginning to think, 'So this is how it feels to be insane.' Thinking I was awake I'd carry on conversations with Laberge for an hour and a half and then he'd turn around and open the office door and in would walk a wolf which would stand up on its hind legs and shake his hand. It was very bizarre."[137]

Dale did not pursue lucid dreaming, but went on to work with dreaming specifically as a vehicle for Remote Viewing, in its more organic state, and, through observation, has developed a technique which I think is very sensible. If you decide to do Remote Viewing whether in a real-time, precognitive, or the lucid dream context, I think you will find Dale's approach a useful set of steps.

Dale Graff's Dream Crafting

To have a nonlocal dream experience Dale suggests:

- Define a specific objective.
- Repeat it to yourself frequently.
- Select a specific night, that will be the night for your experience.
- State your intention that you will remember only the nonlocal dream.
- If the dream should be precognitive set your date in the future no more than 5-7 days ahead.
- He says the nonlocal dream will usually be:
- Your last, or next to last, dream of the night.
- Brief and to the point.
- Key aspects of the viewing data will appear at the dream's end.
- Your dream experience will have a particular clarity, and will not be symbolic.
- You will experience the dream as an observer.
- Your dream may have an obvious communications image in it, i.e., a TV, or telephone, or a person or animal coming up to you with a message.

Henry Reed's Dream Tent

The other person who has worked with this use of dreams and nonlocal awareness is psychologist Henry Reed, who has taken a different approach.

Henry began his career as an academic on the Princeton faculty. But, over the years, he found himself increasingly drawn to nonlocal experiences in the context of ritual. Henry understands a key point about rituals, all rituals: These focused ceremonies are the product of human decisions derived from the tension between tradition and innovation. They are designed, whatever is done or said, to create sacred space where one can feel safe opening oneself to nonlocal awareness.

Henry Reed

I particularly appreciate the Dream Tent experience Henry has created, which seems, to me a natural complement to the steps used by Dale. In Henry's ritual you gather a group of friends together in the evening. A tent, which can be anything from a backpacking tent to a blanket draped across chairs, is set up. The point is to define a normally ordinary space as consecrated to the purpose of having important dreams. It is an approach that arcs back across the centuries to the 4th Century healing shrine of Asclepius.

If you are the person on the quest you now enter the Dream Tent, just as the ancient Greeks did the *Abaton.* Inside the tent you incubate your dream, by forming a clear task for the dream to fulfill, and focusing your intention that you will have a dream this night that will bring you the information you seek. All of your friends gather around the tent and focus their intention

with a meditation that you will have a clear dream that you will understand, which will address your issue. If you like drumming or chanting or music, begin your ceremony that way. The point is to create a personally relevant ritual that will link you and your support group together with a common purpose and intention.

The next morning, just as with the *Therapeutae,* your friends gather to help you interpret the dream.

Henry's Dream Tent ceremony though is not just a recreation of the old. He has added an interesting new aspect to this process: The Dream Helper. Henry has found that oftentimes people are so anxious about their issue that anxiety blocks dreaming or, at least, dream remembering. For this reason a surrogate volunteers to dream for the person, and it is the surrogate who enters the sacred space of the tent.

A few suggestions: Do not talk to people outside of your support circle concerning what you all have done. Adults doing novel rituals is a concept easy to ridicule, and poke fun at. To those not open to working with consciousness engineering like this, the idea of adults making a tent, as we all do in childhood, and chanting for a dream, will seem uncomfortable and strange. And you may feel strange talking about it. So don't.

I also recommend that you incorporate Dale's steps into Henry's ritual, and that while you can use Dale's steps frequently, you use Henry's Dream Tent ceremony sparingly, making its occurrence a significant event.

Remember that when you strip away the details of how the ceremony is done, underneath you find the same concept of the bio-circuit and its dynamics that you have learned to be aware of in the standard Remote Viewing sessions.

Chapter XXII
Remote Viewing and Genius

Over the years I, and others, have explored. all sorts of psychological measures that might help us identify good viewers. Rand and I ran mass tests called Psi-Q I and II in *Omni* magazine and other publications trying to see whether their were intelligence and creativity profiles that set people apart as good at nonlocal tasks. For all the effort we haven't learned very much, although we have learned a few things. People who test very "right brain"—this being mostly a psychological metaphor not a physical reality—do better than people who test very "left brain." Extroverts and Introverts can both develop Remote Viewing skills, but they do it in different ways.

The truth is, as I said at the beginning, the ability to access nonlocal awareness is spread through the population much like any other talent. A few people at one end are truly gifted, another small group at the other end either cannot or will not give themselves permission to have the experience. All the rest of us are bunched most heavily towards the middle.

Several of the men and women with whom I have worked have been physicians of various types, and, as I have discussed with them their experiences with this specialized form of nonlocal awareness, I have been struck by something that defines them as a group, and it is not what you might expect.

Because many of them first developed their abilities on their own, doing intuitive diagnoses, without reference to anyone else, they have idiosyncratic ways of giving themselves access to nonlocal consciousness. But, as I talked with them, I realized in substance these highly personal rituals all had the same elements as a standard viewing: blindness, all senses report, a sense of knowingness, a sense the information is rushing

in, much as Arthur Koestler described *holons*, and a sense of being connected to some greater whole.

So it's not a protocol issue. There is no "only" way to open oneself. It is critically important to remember this. What made these people stand out to me is that they each have mastered a mental step that deserves more research. It suggests a way in which the skills of Remote Viewing can be used as an adjunct to traditional intellectual training, to release a person's full creativity.

You will remember the idea from the archaeology chapter: the concept of the meta-mind, in which the researchers function as the rational analytical side, while the viewers serve as the holistic non-linear nonlocal aspect of consciousness. These doctors, however, I realized, had self-created techniques for playing both roles, and they recognized this at some level. They were all careful to explain that first they got their impressions. *Then,* they applied their trained sophisticated analysis to what they had seen. And somehow they were able to keep these two parts separate. How they did this is what caught my attention.

The two people I have been able to explore this with the most are Judith Orloff and Michael Crichton, who both participated in several projects as a viewer. It was fascinating to watch Michael, an elegant man almost seven feet in height, fold himself into a chair and begin to work on a Remote Viewing problem. He was trained as a medical doctor, and I have rarely met anyone who moved so quickly between the intellectual and the nonlocal. We talked about his experiences during the sessions and about the creative process in general. Having seen him Remote View—you will remember his work on the Brig *Leander*—I could see why Michael is known for his prescient fiction.

Judith, whom I met when she was a psychiatric resident, was interested in exploring abilities she saw in herself through the protocols of Remote Viewing, because this work was so well-grounded in science. She had also had some earlier experience with UCLA researcher Thelma Moss, while an

undergraduate, and knew enough about herself to realize, “I wanted science to be involved in my personal exploration of my abilities.”

Most of the time Judith presents a kind of Southern California demeanor. Pleasant. Polite. Enthusiastic, but not particularly analytical. During Remote Viewing sessions she is even more this way. However, as I quickly learned early in our friendship there is another side to her. The first time I saw this we were writing a grant, and needed some physiological input to make the case. It was like a switch being thrown. Suddenly, she was in “left brain” mode. Her sentence structure changed, as did her language. After it was over she slipped gracefully back into her normal bubbly manner.

When I asked her about it later she said that “I just use a different part of my mind. It’s confining to think like that all the time though.”[138]

My own feelings, and it is speculation because I know of no definitive research in this area, is that the enormous amount of effort it takes to command a technical area of medicine requires the practitioner to develop powerful intellectual discipline. It doesn’t make them any wiser, or more enlightened, or better spouses, or friends, but it does confer a highly disciplined way of thinking analytically. However, medicine is not like chemistry. It has as much art as science, and to be a good physician one must also cultivate a sensitivity to nonlocal awareness because it demands that one train oneself to make lightning judgments particularly when life and death are involved. Similarly, to be a good Remote Viewer, one must develop the discipline of non-analysis. Opening oneself to awareness of the nonlocal, without imposing judgment or analysis, on a predictably reliable basis is, in its own way, just as demanding as learning the analytical techniques of medicine.

This ability of Judith and Michael, and the others, to hold two parts of the self in dynamic tension suggests that this same double skill set could be developed by anyone willing to put a commensurate level of effort into developing a discipline, any discipline, for rigorous intellectual thought, as

well as nurturing the discipline of nonlocal awareness through Remote Viewing.

And, in fact, as I began to explore this idea, I came to realize that this is exactly what one sees in creative geniuses, who represent extreme examples of what I mean.

There is no question geniuses are often very smart, and that high intelligence can be an important tool. But the linkage of creative genius and high I.Q. is nowhere near as strong as many believe. It may, in fact, be largely irrelevant in a field such as painting. Even where it would seem to be crucial its role seems problematic.

Physicist Richard Feynman, Nobel Laureate (1965), best-selling author, and one of the most influential scientists of the post-World War II era, says he snuck into his college's office to get a look at his file, and learned that his I.Q. was 124.[139] Superior, certainly, but if I.Q. were the only determinant, no indicator that here was a man who would go on to become an internationally recognized and historically significant genius. This is not just an anecdotal conclusion. If I.Q. were the defining attribute of genius there ought to be some kind of consistent measurable relationship between I.Q and the occurrence of genius. To see if such a relationship exists, the first thing required is to know how many people have really high I.Q.s.

Paul D. MacCready, an engineer by training, is considered by many to be a genius; he is best known as the "Father of Human-Powered Flight" for designing and building the *Gossamer Condor* and *Gossamer Albatross.* MacCready is also fascinated with the nature of genius, and he took the time to work out a calculation on the prevalence of high I.Q. individuals.[140] He assumed that intelligence was normally distributed across the planet (it doesn't actually seem to be, but the difference here is not significant), and that each nation had the same ratio of smart, average, and dumb people as every other nation.

He started with the world average I.Q., which is 100, and decided that for his analysis a genius would be someone whose I.Q. was at least 145.[141] This works out to be the top 0.13 per cent of the human race. As MacCready points out, that's a subgroup so rare that if you, the reader, are not possessed of such an I.Q. you may never personally know someone with an I.Q. that high. Yet as rare as they are, in a world population of six billion human beings this still means almost eight million of us—7,800,000—are geniuses, if genius is defined as having an I.Q. of 145 or greater. And, given that the planetary population increases by 250,000 humans every day, that means that 325 girls and boys with I.Q.s at this level are added every 24 hours. In the course of an hour spent reading this book, that's 13 more potential Leonardos, if I.Q. is the determinant. So if you define genius by I.Q. there are lots and lots of geniuses, even if you don't personally know one. Yet this way of looking at genius can't be right. It can't even be correct in terms of creativity generally.

How many geniuses can you name? Don't restrict yourself to only those living now. Make it easier: take the last 5,000 years of history as your time frame. Well, you might start: there's Einstein, Leonardo, Blake, Mozart, Picasso—mostly people we know by one name —but after 15 or 20 names it gets harder to add to the list. If you're like most people you'll end up with less than 100 names. If almost eight million individuals are alive today—let alone the millions of men and women with I.Q.s of 145 or better who have lived during the past 5,000 years—and most of us can name less than 100, obviously something besides just high I.Q. is necessary to become a genius.

In 1871, Charles Darwin, enormously famous and recognized as a genius for his work, wrote his son a letter in which he tried to puzzle out the mystery, "I have been speculating" he said, "what makes a man a discoverer of undiscovered things; and a most perplexing problem it is. Many men who are very clever – much cleverer than the discoverers – never originate anything."[142] Darwin's choice of gender words reflects the bias of his time, but his fundamental point is as valid today as it ever was.

Genius, in both life and as a dictionary entry, suggests a far more prominent place should be given to the access to nonlocal consciousness. What geniuses, psychics, saints, and survivors of near-death experiences, all share in common is the sense of a connection to a greater whole—God, the Creator, the collective unconscious, it is variously called and, I think, it all represents nonlocal awareness.

This ineffable connection far predates the idea of genius as mere intelligence. Genius or, more accurately, in its original and plural sense *Genii* were, in Roman mythology, the two attendant spirits everyone was assigned at birth. They were always with you, serving as guides, protectors, and mentors, and stayed on the job until one's death. Part of this sounds a lot like a guardian angel, and that may be the source in the Christian faith of the guardian angel. A popular belief from an earlier time morphing into a new religion in the absence of any Scriptural authority. Guardian angels are not named as such in any of the 192 verses in the Bible mentioning angels. There is just this one tantalizing reference in Matthew: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."[143] Yet there was something about access to nonlocal awareness that was so compelling the concept survived in popular consciousness.

But this connection has been largely lost in modern times, and reading the scientific literature about genius or religious ecstasy or, to a lesser extent, Remote Viewing can be an oddly unsatisfying experience. All too often studying these experiences seems to grind the diamond down to carbon dust in an attempt to study its sparkle.

As I have mentioned earlier, for me the missing ingredient necessary for insight has proven to be the autobiographies, collections of correspondence, and biographies of the men and women to whom history has unequivocally bestowed the title genius, seer, or saint.

Whether it is the Fatima visions of children, the clairvoyance of Edgar Cayce, or the insight of Einstein, these people are our prophets, arising from our collective mass with an egalitarian democracy that confounds elites, and

breaks through privilege. Mothers and fathers who are seen as the most ordinary folk, bring in souls whose lives blaze like comets through our history. Speaking to us from some deep place that others have not gone, these singular people compel us to transform our world. It is their contact with nonlocal consciousness that defines them. When their words are added to the scientific research the diamond sparkle re-emerges.

The accounts of geniuses, particularly, are of interest. Almost to a person these men and women describe their moments of nonlocal awareness, as not the beginning nor the end but, actually, a mid-point in a process. And it always seems to have the same six components: Excellence, Deep Knowing, Inward Looking, Surrender, Illumination, and Explication and Replication. Additionally, there is a pattern to the sequence of the steps. They move back and forth between intellect and intuition or, put another way, ”left” and ”right” brain functioning. That said, let me go into these six steps a bit, because you can learn them, and apply them to your own life.

1. Intellectual Excellence: Whether it is physics or sculpture, creative masters are first of all masters in their field; thinking visionaries. Yet this does not mean necessarily that they are the smartest people.

And we should not make the mistake of confusing creativity with enlightenment. Many creative masters are not very stable or functional in other parts of their lives. Gauguin may have been a great painter but he was a man tortured by fears and angers. Picasso, by the accounts of all who knew him, was often not a very nice man. It is not required that creativity and desirable character traits be linked. What does seem to be important is that creativity is in some way a function of focus. Focus can be achieved either through neurosis (an obsessive focus) or through a dedicated consciously-assumed focus (as in any of the martial or meditative arts, and this includes the discipline of Remote Viewing). Perhaps because, as a culture, we do not provide effective and systematic training to achieve creative vision, when it does manifest itself it is often clouded by neurotic focus.

Nikola Tesla, for example, was one of the towering figures of early 20th century science, yet his fear of germs led to his demand that everything on his table be sterilized, and that at least two dozen napkins be placed next to him when he sat down to eat.[144] What produces such an imbalance? Why do many geniuses cling to debilitating idiosyncrasies? Perhaps, without consciously understanding the relationship, and being inclined to obsession in any case, they are afraid that if they give up their obsessions they will lose their focus and, thus, their creative powers.

2. The Deep Knowing that a Solution to the Challenge Does Exist: Mastery of one's field is critical for a second reason: it is a precursor to knowing (as opposed to believing) that a solution exists. As Einstein explained it, "I feel certain I am right while not knowing the reason."[145] This knowingness could be described as a "leap of faith." It is an act of trust. Creative masters may be filled with doubts about the other parts of their lives, but about the wellspring of their creativity they all seem to have a sense of trust. Creative breakthroughs are not just recombinations of known elements—although they may be that as well—but genuine ground-breaking insights, and it does not seem possible to attain them without this sense of trust, and without the courage to make that leap of faith from the known to the unknown no matter the cost.

3. Strategies of Inward Looking: It is essential to develop some technique of inward looking —some way of connecting with that aspect lying beyond the purview of the intellect. Here again the ability to focus is a central factor. Historical accounts and laboratory research both suggest that meditation, gardening, even sports such as darts can provide a way of looking beyond the known horizon. The discipline of Remote Viewing would certainly fall into this category.

Given the commitment to do so, could we, in fact, develop training processes which would create the conditions for a creative breakthrough? Research such as the work of physician Herbert Benson at Beth Israel Hospital suggests that a sound scientific basis for approaching this part of the process exists, and is surprisingly easy to learn.[146] Combined with research in meditation[147] and Altered States of Consciousness (ASC),

particularly the work of Charles Tart[148] this large body of work, although principally focused on stress-reduction and psycho-physiologic self-regulation strategies (biofeedback), contains indications that these same techniques could be employed in developing a personal inward-looking discipline to enhance creativity.

Even the sleep state has its role to play. Robert Louis Stevenson, author of *Treasure Island* and *The Strange Case of Dr. Jekyll and Mr. Hyde,* recounts how he would go to sleep asking, "the gremlins of my mind to write a story while I slept."[149] Physician and researcher Dr. Jonas Salk provided this account to *Fortune*Magazine editor Roy Rowan: "Intuition is something we don't understand the biology of yet," he said, "but it is always with excitement that I wake up in the morning wondering what my intuition will toss up to me, like gifts from the sea. I work with it, and rely upon it. It's my partner."[150] Salk is reported as crediting this technique in guiding him to make the correct leap that led to the discovery of the polio vaccine.[151]

Perhaps the most ironic example, however is one given by Rene Descartes. On Saint Martin's Eve (November 10th) 1619, in Neuberg, Germany, he had an experience which led to what he called "a wonderful discovery."[152] From it he formulated "a marvelous science," a world view whose hallmark was its commitment to the primacy of the intellect; a view which has dominated how technological cultures have thought about the world ever since. What was this wondrous experience? It was that most non-intellectual of events: a dream.

The technique does not seem to matter, but understanding this process holds substantial promise for learning how to create these states. Yet the idea of openly espousing and training students, or research teams, in techniques which would increase their ability to focus, is virtually unknown in the educational and scientific worlds. If it happens, as it often does, it does so only on an *ad hoc* basis.

4. Surrender: A surcease from intellectual struggle must occur in order for the breakthrough to take place. One must reach the eye of the

intellectual hurricane, a place of peace and assuredness, in order for the moment of breakthrough to occur. Surrender leads to the kind of inner-listening associated with creativity — just as intellectual command allows inner-listening to be effectively transformed into a socially useful contribution. Edwin Herbert Land, the inventor of the Polaroid process, at the end of his career re-examined the work of hundreds of scientists and engineers in his firm and concluded that most significant discoveries were made, "by some individual who has freed himself from a way of thinking that is held by friends and associates who may be more intelligent, better educated, better disciplined, but who have not mastered the art of the fresh, clean look at the old, old knowledge."[153]

5. The Moment of Illumination: The *Ahha!* experience, the moment of genius. It happens very quickly. The French mathematician Jules Henri Poincaré reported that on two occasions major breakthroughs seemed to come "from thin air."[154] Nietzsche said that *Also Sprach Zarathustra* came to him while he was walking through the woods beside Lake Silvaplana.[155] Tesla's invention of the electric motor, at the end of the 19th century, came in a vision as he walked across a city park.[156] Darwin describes how, after years of collecting data, one day, relaxed and away from his working place, the key issues of evolution fell into place in an instant.[157] Mozart and Copeland similarly say music come to them in an instant.[158] Einstein "saw" Relativity as he idled away time in a canoe, after an illness. He would later write: "I believe in intuition and inspiration.... Imagination is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution..."[159]

6. Intellectual Explication and Verification: Once the moment of illumination has taken place, the conscious, analytical, and synthesizing intellect comes back into play. Descartes gives a clear example of the process when he says that after his dream it took him the rest of his life to make that vision intelligible to others.[160] Nietzsche says he "saw" the story of *Zarathustra* in a moment, but took months to write out his vision.[161] There is the necessity to winnow the valid inspirations from the erroneous ones. This, too, requires the special skills of the intellect.

One of the most intriguing things about these descriptions, other than their uniformity, is the uncanny resemblance they bear to research reports in Remote Viewing, the research approach that studies rigorously controlled intuitive events.

New technologies, new symphonies, new paintings have come into this world because of this six-step process.

These moments of illumination often occur in more than one person in the same time period which, as much as anything else, suggests that the source of these insights is to be found in nonlocal awareness. Alfred Wallace arrived at the same conclusions at almost the same time as Darwin. Edison was not the only person to solve the problem of making a functional light bulb, only the first to get it patented. This simultaneity is so marked that it is almost as if the collective mind of humanity was pregnant with the idea and gave it birth in several places to assure that at least one birth would survive. This sense of inter-connectedness is an old, old, idea; really the world's first concept of a database, a repository of all thoughts, acts, and feelings. Hindus, and Western metaphysicians speak of it as The Akashic Record. Jungian analysts think in terms of the Collective Unconscious first described by the founder of their school, Carl Jung.[162] It is seen as an interlocking hierarchy of what English biologist Rupert Sheldrake calls Morphogenetic Fields.[163] It proposes a worldview in which all manifestations of consciousness, regardless of the complexity of their physical forms, are part of a network of life. A network in which each component both informs and influences, as it is informed and influenced.

One final correlation: The instantaneous and holographic illuminations reported by both creative masters and Remote Viewers finds a third harmonic in the accounts of religious ecstasy. Is it possible that the same process which taps creativity and provides access to the information brought out by viewers can, also, in a different context, bring forth spiritual insight? Reading the lives of saints such as St. John and St. Francis, suggests this is the case.

Creativity like Remote Viewing should not be confused with enlightenment, and religious epiphanies are the source of much of history's blood-letting. Clearly they can occur uninformed by moral vision. The historical record makes that clear. But the lives of some of the creative masters, a few viewers, and certain saints, suggest that when the Creative Pattern is directed by a holistic mind and a strong moral compass, something very special, indeed, takes place.

Remember, groups do not have creative breakthroughs: single men and women do. We have a pattern to follow; it is up to each of us to put it to work in our lives.

The skills you are developing in Remote Viewing prepare you for deeper and deeper contact with nonlocal consciousness. Wedded to some kind of disciplined analytical skills they give you the tools for both inner knowledge and outer excellence. It does not assure genius, not least because most of us do not choose to devote our lives to what Einstein called, "the really important problems." But it does assure that you will be a person living at a higher level of excellence than would otherwise have been the case.

Chapter XXIII
Conclusion

For more than 35 years I have been watching what happens when you ask someone to become aware of nonlocal consciousness. In all I have looked at the material from more than 25,000 viewings. In some instances this has meant working closely with a single viewer over as many as a hundred sessions, spaced across more than a decade. It has been a strangely intimate experience to sit quietly across from Hella, Judith, Michael, Alan, George, Jack Houck, Rosalyn Bruyere, Ben, and Andre, as well as dozens of others, while the focus of their attention was thousands of miles or years, or both, away. It is like having permission to watch a friend daydream. And for several hundred times, myself, I have given this privilege to another, and been the viewer.

Alan Vaughan (center) during a session with Roger Smith, archaeologist

with the Institute for Marine Archaeology (right), how Columbus' caravel lay when he was marooned.

I confess the experience has shaped in me a point of view. And I am not alone in this. In all those years, across all those viewings, having just successfully accomplished something that the common view held to be impossible, every single person has at some point confronted the implications of the experience.

And, for the historian part of me it also helped to realize that Remote Viewing as a term may be quite modern but the use of nonlocal awareness, even in the formal setting of a blind experiment, is far from new.

In a search for where the idea of scientifically studying consciousness begins in the West, Herodotus of Halicarnassus (H BCE 484 - H 424), a Greek man of letters whose vivid histories have made him immortal, is a good place to start.[164] In his *Histories* he recounts how a wily Lydian king whose name to this day is associated with great wealth—Croesus, who reigned from BCE 560 to 546 or 7—carried out the first experiment in what today we would call nonlocal perception, the ability to describe persons, places, or events from which one is shielded by reason of time or space, or both. Croesus had lost his son and was in deep depression when his mourning was interrupted by the news that he might be attacked by the Persians. He wanted to consult an oracle to tell him what to do. But which one could he trust?

The solution Croesus devised was both a blind protocol experiment and the first description of what today would be known as out-bound Remote Viewing. He sent out couriers to all the famous oracles of his day. To the Greek oracles he sent delegations to Delphi; to Abae in Phocis; to Dodona; to the oracle of Amphiaraus; to Trophonius; and another to Branchidae in Milesia. To Libya, which was then considered part of Asia, he sent another embassy to consult the oracle of Ammon at Siwah in the Libyan desert.[165]

All of these messengers were given an identical task: "They were to keep count of the days from the time of their leaving Sardis and, reckoning from

that date, on the hundredth day they were to consult the oracles and to inquire of them what Croesus, the son of Alyattes, king of Lydia, was doing at that moment. The answers given them were to be taken down in writing, and brought back to him."[166]

None of the replies survive except that of the oracle at Delphi recorded by Herodotus.

Following their king's instructions the Lydians waited until the hundredth day. As soon as they entered the sanctuary, even before they could ask their question, the Pythoness, as the entranced young woman within was known, answered it in hexameter verse:

> I can count the sands, and I can measure the ocean;
> I have ears for the silent, and know what the dumb man meaneth;
> Lo! on my sense there striketh the smell of a shell-covered tortoise,
> Boiling now on a fire, with the flesh of a lamb, in a cauldron-
> Brass is the vessel below, and brass the cover above it.[167]

Even though it sounded like gibberish, the Lydian embassy faithfully wrote it down and set off for Sardis to report to Croesus.

Herodotus says, "When all the messengers had come back with the answers which they had received, Croesus undid the rolls, and read what was written in each. Only one approved itself to him, that of the Delphic oracle. This he had no sooner heard than he instantly made an act of adoration, and accepted it as true, declaring that the Delphic was the only really oracular shrine."[168]

Croesus, in stipulating 100 days, had set up an experiment, one little different from such blind protocols today. The messengers would not know the answer, nor could the oracle.

Herodotus says, "He set himself to think what was most impossible for anyone to conceive of his doing, and then, waiting till the day agreed on came, he acted as he had determined. He took a tortoise and a lamb, and

cutting them in pieces with his own hands, boiled them both together in a brazen cauldron, covered over with a lid which was also of brass."[169]

We wouldn't do the experiment much differently today. I find that comforting because it shows how long this aspect of human awareness has been a formal subject of interest.

It would be dramatic to say that when Hal, Russell, Ingo, Hella, Pat Price, Ed, and myself were creating these protocols that we foresaw the mental martial art Remote Viewing would become. The truth though is we didn't. The closest thing I can remember was once sitting with Ingo in the hot jacuzzi of the City Spa in Los Angeles, a classic Russian-Jewish bathhouse staffed by ex-boxers, and Jewish émigrés of conscience from the Soviet Union. There were several elderly men with yamikas in the water around us, as Ingo explained to me his plan for a "Remote Viewing" corps. He said he had even designed the uniforms. And I guess, in a sense, Stargate, the Army program at Ft. Meade was the realization of Ingo's vision of warriors in nonlocal awareness. But this is an external vision. What I have in mind is what I have seen in the thousands of people who have come up to me through the years, brimming over with the enthusiasm—and I think awe would be justified—engendered by their experiences.

It is these people who have made Remote Viewing a path. It is they who have revealed its potential as a mental martial art. It is these men and women who have shown me how Remote Viewing serves an inner pilgrimage. The protocols themselves are completely neutral in any religious sense. But *the experience of viewing* makes it impossible to sustain the conviction that your consciousness exists *only* inside the limits of your skull. And that realization forever changes one's view of the world.

It is the cozy mundaneness of describing a common household object, or the location of an out-bound that is one of the most important parts of the Remote Viewing experience. In contrast to having a religious epiphany, or a moment of genius, or a near-death experience all of which, as history makes clear can be completely disorienting, Remote Viewing is unthreatening. Being asked for descriptions of mundane comprehensible

things allows one to experience nonlocality but does not invoke epiphanies, religious ecstasy, or visions of light filled tunnels, so the changes in one's psyche produced by the experience are real but manageable.

Yet I have watched repeated contacts with nonlocal awareness change every viewer I know, including myself, over time.

Remote Viewing is part of the wedge of insight that is accumulating year-by-year, forcing us to reconsider how the world works. It must be seen not as a single outlier of research, but as one facet in a growing body of well-conducted work in a wide range of disciplines, today principally centering in neurophysiology and quantum physics. What all this research has in common is that it challenges the materialist/physicalist view of the world that has shaped our thinking since Descartes.

The process of this transition is uncomfortable for many, and sometimes seems too weird to be believable. But what makes Remote Viewing interesting and unique as a path to inner awareness is that it is based on research and, thus, is remarkably devoid of the biases and beliefs that arise when an individual's personal revelation is the guiding dynamic. If we follow the research, combine data with experience, we get the benefit of both intellect and insight.

As we pursue this task it is important to remember that when we feel fear we are usually confronting a kind of intellectual and emotional vertigo. It is important to stop and identify what seems so threatening. It is usually some belief about how the world is supposed to work, and the fear traces to the disconnect produced when one measures personal experience of the nonlocal against those beliefs. Like divers constantly checking for signs of nitrogen narcosis we should personally be alert for the reality vertigo in our own lives.

You will also find that when you talk with others about your experiences, that those who balk at nonlocal awareness, however well-educated or knowledgeable they may be in others areas, have either not taken the time

to really examine the research, or are displaying reality vertigo because something about Remote Viewing threatens their world view.

When enough individuals begin to question, the existing paradigm goes into crisis. People who defend the old paradigm gather round and become very vehement and passionate in its defense. We see a lot of that today because we are on the verge of change brought on by the merging at the edges of physics, biology, and medicine.

History shows us the way. A tiny group of people holding an intention, by the nature of their *beingness* ultimately can compel the greater whole to change. We say, well they stayed with it for a long time, but I would argue that time is not the issue. It's that they stayed with their purpose with clear intention. I think all the research I have described in this book is telling us that this is the realm of the Will. Time and space are the longitude and latitude of the Will. Intention is the ineffable nature of consciousness focused by Will. This is how we create an effect. This is how things are changed. Mastering Remote Viewing, as with mastery of any other inner path, gives us the power to sustain intention, and the sensitivity to be aware of dimensions of the self that coarser sensibilities cannot perceive.

Ultimately Remote Viewing gives us the direct understanding that we are nonlocal beings involved in a process of transcendence. To the degree that we support things that are life-affirming, which is knowledge of the interdependence and inter-connectedness of all life, to that degree, we nurture and support the best that is within us.

Appendices The Session Forms

In the following pages you will find the forms you will need to do all the protocols described in this book. You can photocopy the relevant form each time you do that protocol, and, by keeping your completed answers, build up a record of your viewings. After you have a number of sessions completed go back through your records and rate your accuracy, noting the kinds of data you consistently seem to get correct.

We have seen that specialized knowledge in your life is likely to carry over to your Remote Viewing sessions. In one project we were searching for someone who had committed a crime. The description the viewers gave was highly consensual, but the comments of Judith Orloff, a board certified psychiatrist, were particularly apposite. Where the other viewers had described the man as taking some kind of medication that affected his blood, Judith called it a "neuroleptic drug, probably Haldol or Thorazine." This gave investigators a specific lead they could follow up. In another probe Ben Moses, a ham radio operator and pilot, was able to describe an electrical installation with a level of detail the other viewers could not. In that same experiment he also and located it by going up in the air, where he could provide the kind of descriptive locational details only a pilot would recognize as relevant.

This is different than analytical overlay. In analytical overlay analysis takes place. In the case of Ben and Judith, in contrast, they had a kind of specialized knowledge so deeply engrained that at some unconscious level it was recognized as important without the intervention of analytical evaluation.

Over time by going through the records of your sessions, you will see previously unrealized aspects of your mind, which is useful not just in Remote Viewing, but life itself.

For the Kindle Version of this book the forms have been made available in a downloadable zip file located here so you can print them for your own use: http://goo.gl/EhhDx.

Free Response Session Form

DRAWING PAGE

Name:_____

{ } precognitive { } real time

Date:_____ Local Time: _____ LST: _____
GMF: _____

Target-site Descriptor Form

[ ] PRE-COGNITIVE
[ ] REAL TIME

NAME_____DATE:_____

INSTRUCTIONS

Answer YES to any question if the feature it addresses is prominent at the target site. Answer NO to any question if the feature it addresses is either absent, or not a major factor at the target site. Make a comment when you wish to further define an answer, for instance, in answer to SOUND you might say what it sounds like.

YES | NO | COMMENT

1. URBAN Y[ ] N [ ] _____
2. SHORELINE Y[ ] N [ ] _____
3. MOUNTAINS Y[ ] N [ ] _____
4. RUINS Y[ ] N [ ] _____
5. TECHNOLOGICAL Y[ ] N [ ] _____
6. AGRICULTURE Y[ ] N [ ] _____
7. HEIGHT Y[ ] N [ ] _____
8. BOUNDED Y[ ] N [ ] _____
9. COMPLEX Y[ ] N [ ] _____
10. BUILDINGS Y[ ] N [ ] _____
11. MOTION Y[ ] N [ ] _____
12. SOUND Y[ ] N [ ] _____
13. PEOPLE/ANIMALSY[ ] N [ ] _____

14. SINGLE OBJECT Y[ ] N [ ] _____
15. NATURAL ENVIRONMENT Y[ ] N [ ] _____
16. CLOUDS/VAPOURS Y[ ] N [ ] _____
17. MONUMENT/ORNAMENTATION Y[ ] N [ ] _____
18. CURVES Y[ ] N [ ] _____
19. ANGLES/LINESY[ ] N [ ] _____
20. DOORS/WINDOWS Y[ ] N [ ] _____
21. POLES/TOWERS Y[ ] N [ ] _____
22. FENCES/SCAFFOLDING Y[ ] N [ ] _____
23. SEQUENTIAL-ELEVATIONSY[ ] N [ ] _____
24. REPETITION Y[ ] N [ ] _____
25. ROUGHNESS Y[ ] N [ ] _____
26. VEHICLES Y[ ] N [ ] _____
27. VEGETATION Y[ ] N [ ] _____
28. ROADS/BRIDGES/TRACKS Y[ ] N [ ] _____
29. WATER Y[ ] N [ ] _____
30. SNOW Y[ ] N [ ] _____
31. SMELL Y[ ] N [ ] _____

Object Remote Viewing Form
DRAWING PAGE

Name: _____

(precog) (real-time)

Date: _____ Time: _____

Out-bound Descriptor Form

[ ] PRE-COGNITIVE
[ ] REAL TIME

NAME: _____ DATE: _____

INSTRUCTIONS
Answer **YES** to any question if the feature it addresses is prominent at the target site.
Answer **NO** to any question if the feature it addresses is either absent, or not a major factor at the target site.
Make a comment when you wish to further define an answer, for instance, in answer to SOUND you might say what it sounds like.

YES | NO| COMMENT

1. INDOORS Y [ ] N [ ] _____
2. NATURAL Y [ ] N [ ] _____

3. MANMADE Y [ ] N [ ] _____

4. PLACE-OF-WORK Y [ ] N [ ] _____

5. PLACE OF RECREATION Y [ ] N [ ] _____

6. MIX OF WORK/RECREATION Y [ ] N [ ] _____

7. HEIGHT Y [ ] N [ ] _____

8. PREDOMINANTLY ONE THING Y [ ] N [ ]
_____

9. PREDOMINANTLY MANY THINGS Y [ ] N [ ]
_____

10. BUILDINGS Y [ ] N [ ] _____

11. VEGETATION Y [ ] N [ ] _____

12. HECTIC Y [ ] N [ ] _____

13. PEACEFUL Y [ ] N [ ] _____

14. SOUND Y [ ] N [ ] _____

15. COLOR Y [ ] N [ ] _____

16. COMPLEX Y [ ] N [ ] _____

17. SIMPLE Y [ ] N [ ] _____

18. CURVES Y [ ] N [ ] _____

19. ANGLES/LINES Y [ ] N [ ] _____

20. DOORS OR WINDOWS Y [ ] N [ ] _____

21. PEOPLE Y [ ] N [ ] _____

22. ANIMALS Y [ ] N [ ] _____

23. WATER Y [ ] N [ ] _____

24. POLES OR TOWERS Y [ ] N [ ] _____

25. ROADS/BRIDGES/TRACKS Y [ ] N [ ] _____

26. ORNAMENTATION Y [ ] N [ ] _____

27. ANY STEPS OR STAIRS Y [ ] N [ ] _____

28. FENCES OR SCAFFOLDING Y [ ] N [ ] _____

29. BOUNDED OR CONFINED Y [ ] N [ ] _____

30. REPETITION Y [ ] N [ ] _____

31. MOTION Y [ ] N [ ] _____

Intuitive Diagnosis Feedback Form

DIRECTIONS

Your role in this experience is to describe in your own words your physical, mental, and emotional condition. Simply report basic information; you need not go into intimate or embarrassing detail. This information will serve as the feedback for your viewing partner

GENERAL (PRESENT CONDITION & HISTORY):

BODY SYSTEMS (PRESENT CONDITION & HISTORY):

CIRCULATION & HEART:

LUNGS:

DIGESTIVE SYSTEM:

LIVER & ELIMINATION:

NERVOUS SYSTEM:

LIMBS:

Make a simple outline drawing of your entire body. Mark on it where you sense imbalances, and add whatever details, and impressions seem appropriate:

Intuitive Diagnosis Viewer Form

DIRECTIONS

The goal of this experiment is to let you experience your own Remote Viewing ability to describe the physical, mental, and emotional condition of another person. You should avoid analysis. Simply report the images that come into your mind. Do not try to get too intellectual. The "sense" you have of something is apt to be your most accurate perception. Do not strain or take a long time to answer these questions. First impressions are usually the best.

GENERAL IMPRESSIONS (PRESENT CONDITION & HISTORY):

BODY SYSTEMS (PRESENT CONDITION & HISTORY):

CIRCULATION & HEART:

LUNGS:

DIGESTIVE SYSTEM:

LIVER & ELIMINATION:

NERVOUS SYSTEM:

LIMBS:

Make a simple outline drawing of the entire body of the person you are viewing. Mark on it where you sense imbalances, and add whatever details, and impressions seem appropriate:

Unhappiness Index Form

Make a list of EVERYTHING bothering you at this moment, no matter how large or small. This could range from "My pillow is too hard," to "I do not like the relationship I am in." Reduce your complaint to a word or two, i.e., "pillow" or "relationship." Make sure to use enough descriptive words to make the point to yourself. After making this list decide which of three courses of action you are prepared to follow. First, "I accept the situation as it is, and can honestly say that I will give it no further negative energy." Second, "I commit to make the following change," i.e., asking for a new pillow from housekeeping. Three, "I do not accept the *status quo* but I recognize that, at the moment, I can do nothing to change it, so I release my 'charge' on this issue, and will re-examine it later." Select your course of action and write in the appropriate space your response. Go to additional sheets as needed.

ITEM Accept | Specific Change | Release

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

13.

14.

Visualization Form

The purpose of this experience is to show you a pathway into your unconscious which can be used for problem solving. There are two people involved in the experience. The role of the Monitor is to facilitate the experience of the Visualizer; to keep that person talking about the images which are emerging in their mind. The role of the Visualizer is to allow images to emerge, without subjecting them to analysis. These images are associated with a pattern that the Visualizer would like to understand and, then, change. It is not necessary for the Visualizer to reveal to anyone else what the pattern is, although they may choose to do so. The Monitor has the task of writing down the words the Visualizer speaks.

Monitor writes here:

Sources and Notes

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t It would be more than two decades later before I fully understood just how closely we paralleled. Unbeknownst to me at the time, the SRI contract monitor, Dale Graff, had been thinking about the idea of associational Remote Viewing as well. Unfortunately, Graff and I did not meet until the turn of the century.

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